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MALAY GIRL

CAN JESUS CHRIST LIVE IN PERU?

A pertinent question as the American republics face the problem of a new age.

By E. Stella Cass

THERE is no other country in the world where one meets the outward semblance of the people's religion as in Peru. On every turn the visitor is confronted by symbols of the crucified Christ. One can scarcely round a corner of a street without seeing a saint, the Virgin Mother, or of Christ crucified.

The pity is that there seems to be no evidence of the consciousness of the resurrection of the Living Saviour, the hope of humanity, either in the outward symbols or in the hearts of the people. And the great teachers of the church seem to have missed the very heart of our Saviour's teaching of love, of truth, of honesty, and of brotherhood.

The boys and girls of our mission schools are surprised and mystified that acts of truthfulness and honesty are considered essential attributes of Christian behavior. There appears much of the old idea that a wrong is not a wrong unless one is caught in the act. It is not willful deception; but their religious life has been outward rites and observances and not the quickening of the spirit in a realization of the love of God, the brotherhood of Christ.

Our mission school in Callao, Peru—today with the largest enrollment in its history—gives this Christian teaching of truthfulness and honesty in all its classes.

It is really a wonderful opportunity that we have in Peru—not only as missionary teachers on the field, but as Christians interested in spreading the gospel of love, truthfulness, kindness—in short, the brotherhood of mankind as taught by Christ, the Living Saviour.

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By W. H. P. Faunce

● While these talks were given to the student body at Brown University, college undergraduates are not the only puzzled youth in the world who are really hungry for cues which will straighten out some of the fog and confusion in which their minds are dwelling. Ten of these talks deal with the new environment; fourteen with the widening horizon; nine with deepening faith, eleven with persistent problems; and six with what goes on beyond college gates. 210 pages; 4 1/4 x 6 3/4 inches; cloth boards. 2.25

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PERSONALS

BISHOP EDWIN F. LEE served as Chairman of the discussion group on "The Pacific Basin" at the International Missionary Conference held in Madras during the month of December. This group proposed an active Christian programme of education and inspiration, looking toward the bringing of all the nations surrounding the Pacific Ocean into closer relations and into an improved understanding of the wide range of items of common interest. It is suggested that such activities be directed from a proposed branch of the International Missionary Council office to be set up in some other strategic centre of the Far East.

ANNUAL DINNER HELD AT A.C.S. IPOH

A large gathering of over 150 students, teachers and guests attended the annual dinner of the Cambridge Classes of the Anglo-Chinese School and the Anglo-Chinese Continuation School, Ipoh, at the school hall on Monday night. This was the tenth annual dinner of the A.C.S. Cambridge Classes and the second of the combined A.C.S. and A.C.C.S. Cambridge classes.

The occasion was graced by the presence of Raja Yusoff, O.B.E., Raja Muda of Perak, who was the guest of honour. Among others seated at the main table were Mr. and Mrs. P. B. Bell, Miss G. Traeger, Mr. Chin Thin Yee, Mr. Wong Wai Lam, Mr. C. Moreira and Mr. N. Paul. The loyal toasts of His Majesty the King and His Highness the Sultan of Perak were duly honoured.

In proposing the toast of the two schools, Mr. Cyril Moreira gave a very interesting review of the activities of the schools in the classroom and in the field of sport. "This dinner" he said, "is considered to be a climax to the years of training. The year 1938 should be regarded as a unique year in the history of the A.C.S. and the A.C.C.S. Apart from the mere fact that the process of unification of the two schools is almost an accomplished fact anyone scrutinising the activities of the two schools will doubtless admit that as an educational institution we are on the upward grade and this year we have been successful in reaching the summit."

BISHOP and MRS. EDWIN F. LEE sailed from Singapore for Manila February 7th on the S. S. Memnon. Bishop Lee will hold the Philippine Conferences during February, after which he and Mrs. Lee are taking the Empress of Russia, sailing from Hong Kong March 4th for Vancouver. Bishop Lee will be in attendance at the Uniting Conference of the three Methodist churches, to be held in Kansas City in April.

DR. and MRS. R. L. ARCHER are sailing from Singapore on furlough leave, February 28th, on the M. S. Lalandia. Dr. Archer as Malaya's official delegate will be present at the Uniting Conference, to be held in Kansas City.

At a series of Public Meetings, held at the Victoria Memorial Hall, February 6th, 8th and 10th, meetings arranged by the Singapore Committee of Counsel and Reference for an evangelistic "Appeal to Youth", the following were the speakers: Rt. REV. B. C. ROBERTS, Bishop of Singapore, Miss KILGORE, Principal of the C. E. Z. M. S., BRIGADIER LORD of the Salvation Army, MRS. A. B. JORDAN, President of the Y. W. C. A., MR. H. R. CHEESEMAN, Deputy-Director of Education, and the REV. GOH HOOD KENG, of the Straits Chinese Methodist Church. All the principal churches in Singapore co-operated in this united evangelistic appeal to the young people of the city.

MISS MARY OLSON sailed from Singapore for home leave on the S. S. Cremer February 2nd, changing to the President Coolidge at Hong Kong. Miss Olson is retiring after thirty-five years of outstanding service in Malaya. We bid her God-speed and extend to her our best wishes for a restful retirement, which she so richly deserves after these years of devoted service in Malaya. During the last year Miss Olson served as Principal of the new Methodist Girls School, at Kuantan, Pahang.

On January 25th Singapore had the pleasure of a visit from two delegates, returning from the Madras Mission Conference: DR. GEORGE WALTER BUSKNER, Jr., Editor of the "World Call, International Magazine of the Disciples of Christ and the REV. HARRY P. MIDKIFF, an American Presbyterian missionary for twenty-five years in Brazil. Mr. Midkiff has been occupied with both educational and evangelistic work throughout the vast Presbyterian field in Brazil. His headquarters are at Loges, Sta. Catarina, Brazil.

Another visitor returning from Madras, and stopping off a day in Singapore was DR. M. L. BATES, of the University of Nanking. Dr. Bates has specialized in Economics and International Relations. He is exceedingly well-informed about the present situation in the occupied areas, and has been very active in carrying out Relief work in the Nanking area. Sailing on the same boat, S.S. Victoria, with him to Shanghai were 450 Jewish refugees from Germany. Shanghai is one of the few ports of the world where there are no restrictions regarding the immigration of Jewish refugees from Germany.

MISS EDNA M. HUTCHENS, a W. F. M. S. missionary en route home to America on furlough from India was a visitor to Singapore from January 27th to February 3rd. Miss Hutchens has been working in India since 1921. Her last appointment was principal of the Compo Girls' High School, at Compo, India.

Miss Hutchens is accompanied by her father, Edward Hutchens, President of the Utility Manufacturing Co., of Milwaukee, a firm specializing in the designing and manufacture of machinery for rubber manufacturer. After spending three months visiting throughout Europe Mr. Hutchens was met by his daughter at

Bombay. He toured northern India extensively and was greatly impressed by the missionary work being done.

Miss Hutchens and her father, en route home, will visit Java, Bali, Australia, New Zealand, Honolulu, finally arriving in Vancouver May first.

LITERATURE TO FOLLOW UP THE CONFERENCE.

In addition to the official publications of the International Missionary Council, on the meeting, which will be announced later, it will be of interest to know that the following books will appear during the next six months which can be used to follow-up the conference in the whole of the English-speaking world, among the rank and file of Church members:

1. **WORLD FOCUS**, published by the Edinburgh House Press, London, 6d. per copy, and the Friendship Press, New York, 20 cents per copy. 24 quarto pages, largely of pictures produced in photogravure. In addition to pictures of Tambaram and the conference at work, about 14 pages will show the background of the countries from which the delegates come, and the photograph of a typical delegate. On the front and the back covers respectively are photographs of the teams of several nationalities who are the tour Britain and America early in the New Year to carry the message of the Conference to the churches in those countries. Some factual material is included and the descriptions of the pictures are in English; but as the book consists mainly of pictures it can be used with people who cannot read English. The book will be available in Britain and America early in February 1939.

2. **THROUGH TRAGEDY TO TRIUMPH: The World Church in the World Crisis**, by Basil Mathews, author of 'The Clash of Colour', 'The Church Takes Root in India', etc. To be published by the Edinburgh House Press, London 2s. per copy, and by the Friendship Press, New York, at cloth \$1.00, paper \$.60 per copy. While not in any sense a descriptive book about the International Missionary Council meeting at Tambaram, it will describe and discuss the whole world mission of Christianity as seen from the angle of the meeting, which will serve as the focal point. A large amount of the material for the book is being collected at the Conference, both in the group meetings and through contacts with individuals. This is the book to recommend to all adults who cannot read the extended official reports of the meeting. Through it they will gain a perspective of the universal Church, of its problems its achievements, its adventurous experiments in the fields of Christian living, of education, healing, witnessing, etc., of the essentials of the Faith by which it lives, of its plans and hopes for the days to come. Discussion outlines will be prepared. This book will be obtainable in Singapore in April or May.

The Malaysia Message

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February, 1939.)

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THE ACHIEVEMENT OF THE INTERNATIONAL MISSIONARY CONFERENCE

By THE REV. S. M. THEVATHASAN, M.A.

IT is legitimate to inquire what has been the achievement of the Missionary Conference held at Tambaram during the Christmas season. The answer must finally rest with the mood, attitude, and expectancy of the person who makes the inquiry. The writer heard a well-informed man of the work-a-day world, who has achieved distinction in the noble profession he is engaged in, and who is a member in good standing of the Christian church, say that in the final analysis all the resolutions of the International Missionary Conference would leave the world about where it was before the historic gathering met. Perhaps a chorus of voices would echo this judgment, claiming that it is not the judgment of the cynic but that of a grim realist. But those of us who attended the Conference and have been privileged to face world issues in their realistic nakedness, yet in the spirit of Christian workers, whose faith in God and His Son is undaunted, ready to confess our failure, acknowledge our faults, strive to live the Christian life, and work for the coming of the Kingdom of God, must join issue with such an estimate of the value of the great Conference; for we are more than ever convinced that the spirit of God is at work in all parts of the world. Amidst the travail of this sin-sick world there are clear evidences of the working of the Holy Spirit, energising men and women of all races and conditions to toil for the coming of the New Day. Men have failed, and may fail again, with the best of intentions, and with the best of programmes; men have fainted, and may faint again, with every tangle of personal, national, and international complications, but the "everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." When men have learnt to co-operate with God, they must ultimately triumph with Him in establishing the Kingdom.

Tambaram has been a fresh evidence, in a world setting, of the virulence of faith in God, the only basis of unification of Mankind. Representatives of nations and cultures, that are sundered apart as far as the poles, were at once able to sense the essence of unity, and unified purpose, because in God there is no bond or free, Jew or Gentile. This great truth was refreshingly evident to all of us present there. In that atmosphere it could not be otherwise. The frankness with which we conversed with one another,

the tremendous earnestness with which we continued our enquiries, and the grim determination to get to the reality of things with a view to discovering the solution required were things which we hardly have learned to expect in other assemblies, where we consciously or unconsciously feel restrained to express ourselves before others of different racial or cultural background. There has been too much of so-called courtesy and informality in many of our meetings, and still more objectionable diplomatic attitudes, bordering on a defensive mechanism that refused to be caught unawares by a suspicious world—which was conspicuous by its absence at Tambaram. Then, it struck one that men forgot themselves, as to where they came from, what their national affiliations were, what their people stood for, what place in the world they were supposed to have, but they were needy children of God, waiting before Him for help and guidance in this life which with its complexities challenges religious faith. One rarely met with a delegate who came to establish his point of view too rigidly—even if such were, they soon changed in the atmosphere of the Conference. Especially to the 'strong' men who were accustomed to have things in their way, with a chorus of "yes's" all around them, it was a corrective influence, for they soon learnt that not personal adulation, not even the demands of courtesy were the determining factors, but the discovery of Truth, and the determination to probe into Reality were the objectives of all there. Soon the personal factor was lost sight of—not that there were no men of outstanding ability, power, and influence. They forgot, we forgot, and all forgot how big or small we were; we became unified in thought and purpose, because we were before God, and were sure we were led of God. Not that we had a puritannical atmosphere, unnatural or other-worldly—but a serious and sane attitude prevailed. No man with a dogmatic point of view, however justifiable in a narrow setting, could have the courage to stick to it in a world-setting.

THIS atmosphere of humility, unity, and unified purpose of discovering Truth helped to create great tolerance in the midst of great diversity. None of us could wrangle at anything; soon we were chastened to believe that there was another

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FROM THE EDITOR'S DESK

The Malaysia Message

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GANDHI'S FAITH

In a recent number of the "Harijan," in an article replying to an editorial which had appeared in the Statesman, suggesting that non-violence is a personal rather than a social gospel and that the sufferings of Pastor Niemoeller and others under conditions such as exist in Germany was in vain, Mahatma Gandhi has given a new statement of his faith. The points which Gandhi makes in this article are so important that we feel every Christian should ponder them deeply:

"I do not think that the sufferings of Pastor Niemoeller and others have been in vain. They have preserved their self-respect intact. They have proved that their faith was equal to any suffering.

"That they have not proved sufficient for melting Herr Hitler's heart merely shows that it is made of a harder material than stone. But the hardest metal yields to sufficient heat. Even so must the hardest heart melt before sufficiency of the heat of non-violence, and there is no limit to the capacity of non-violence to generate heat.

"Every action is a resultant of a multitude of forces even of a contrary nature. There is no waste of energy. So we learn in the books of mechanics. This is equally true of human actions. The difference is that in the one case we generally know the forces at work, and when we do, we can mathematically foretell the resultant.

"In the case of human actions they result from a concurrence of forces of most of which we have no knowledge. But our ignorance must not be made to serve the cause of disbelief in the power of these forces.

Belief In Faith

"Rather is our ignorance a cause for greater faith. And non-violence being the mightiest force in the world and also the most elusive in its working, it demands the greatest exercise of faith. Even as we believe in God in faith, so have we to believe in non-violence in faith.

"Herr Hitler is but one man enjoying no more than the average span of life. He would be a spent force if he had not the backing of his people. I do not despair of his responding to human suffering even though caused by him.

"But I must refuse to believe that the Germans as a nation have no heart or markedly less than the other nations of the earth. They will some day or other rebel against their own adored hero, if he does not wake up betimes.

"And when he or they do, we shall find that the sufferings of the Pastor and his fellow-workers had not a little to do with the awakening.

"An armed conflict may bring disaster to German arms; it cannot change the German heart even as the last defeat did not. It produced a Hitler vowed to wreak vengeance on the victors, and what a vengeance it is!

"My answer, therefore, must be the answer that Stephenson gave to his fellow-workers who had despaired of ever filling the deep pit that made the first railway possible. He asked his co-workers of little faith to have more faith and go on filling the pit. It was not bottomless, it must be filled.

"Even so I do not despair because Herr Hitler's or the German heart has not yet melted. On the contrary I plead for more suffering and still more till the melting has become visible to the naked eye. And even as the Pastor has covered himself with glory, a single Jew bravely standing up and refusing to bow to Hitler's decrees will cover himself with glory and lead the way to the deliverance of the fellow Jews.

"I hold that non-violence is not merely a personal virtue. It is also a social virtue to be cultivated like the other virtues. Surely society is largely regulated by the expression of non-violence in its mutual dealings. What I ask for is an extension of it on a larger national and international scale.

"I was unprepared to find the view expressed by the Statesman writer that the example of Christ proved once and for all that in a wordly and temporal sense it can fail hopelessly! Though I cannot claim to be a Christian in the sectarian sense, the example of Jesus's suffering is a factor in the composition of my undying faith in non-violence which rules all my actions, wordly and temporal. And I know that there are hundreds of Christians who believe likewise. Jesus lived and died in vain if he did not teach us to regulate the whole of life by the eternal law of love."



Malayan Delegates to Tambaram Conference

(Continued from page 3)

side to the shield. While we were all Christians, loyal to our faith, and definitely grateful for our own Christian experience, we were catholic enough to be appreciative of other avenues of truth. There were some expressions of appreciation of other faiths that would have done credit to the most tolerant minds anywhere. We could not be narrow, but many of us were firm in the presentation of our views—only soon to be impressed by the fairness of the point of view, which differed from our own. All of us were the better for this experience, for no one could even close his mind to the discovery and fuller expression of truth, for the best of us had yet to learn more. There were some theological expressions which were difficult for some of us, but we all learned that there was an inner unity in religious experience, and hence felt satisfied that the expression was not so different as it appeared to be.

ABOVE all, there was an overwhelming sense of unity and urgency in the undertaking of the task of regeneration in which we feel called of God to co-operate with Him. We have to interpret the love of God to many who apparently know it not, and it is our privilege to assist those in need, and to learn more of the love of God ourselves. Then the world needs demonstration of the practicability of the ideal of the children of God living in unity and fellowship. A great many obstacles have to be overcome and should be overcome by those of us, who are prepared to pay the price, and

forego our privileged positions in order to enrich human brotherhood. The emphasis in securing creature comforts that a mere worldly point of view has laid could easily be swept aside, as one regards such a sacrifice as the Will of God, so that the Kingdom may come. It is no longer the question, who should lead or who should follow, who should have the honour or who should be placated? but who is best fitted for which task, in honour preferring one another? It is now generally acknowledged that no particular racial group or country has the innate qualities of leadership but there is a fair distribution of talent and ability throughout the races and countries of the world. It was heartening to hear an African say to the world: If you are distressed and down-hearted, let us sing you back into hope and joy. It was universally acknowledged that the African had the best talent for music.

THEREFORE the clearest note of Tambaram to me was the note of hope for the coming of the Kingdom of God—perhaps more speedily than many of us dare to think—because of the rapid infiltration of the Christian ideals of life, because of our material confidence in our ability to make a contribution (every race included) and because of our willingness to co-operate not only as Christians from the East and the West, from the Younger Churches and Older Churches, but as children of God, under whatever name or sign, prospering all endeavours for the bettering of mankind, and promoting the knowledge of God, thereby hastening the coming of the Kingdom of God.

MALAYA ANNUAL CONFERENCE

By WILLARD A. SCHURR

DOWN under the Southern Cross in Singapore, cross roads of the Orient, the 47th session of the Malaya Annual Conference met from 5th to 11th January. The sessions were in historic Wesley Church, mother of Malayan Methodism. After a prelude of organ music played by Mrs. Sylvia Barnes Thomas on the Hammond Organ, Bishop Lee delivered to the Conference a stirring message from the Madras meeting of the International Missionary Conference. Roll call found 43 ministers present, 18 lay representatives and 20 accepted supply pastors. Lay Missionaries and other workers filled Wesley Church to capacity. W. A. Schurr was elected Secretary, Fred David Treasurer and C. D. Patterson Statistician.

At one session the story was told of an Indian Christian servant who was one night lighting his Master's way from the station along a rough road with a lantern. The servant called out to some Hindus who were following "Brothers, come and walk with us. The road is rough but we have a light." We were very conscious as we surveyed the Malayan Scene and the International outlook that the way is rough. We are no better than our non-Christian friends, but we, by the grace of God, have a Light in Christ Jesus and we wish to share that light with others.

THERE was told the story of sharing the light with the Sakais, children of the forest and it was mentioned again that none would be baptised for ten years that they might more fully know the meaning of Christian faith. It was a solemn hour when Bishop Lee announced the appointment of Rev. & Mrs. Paul H. Schmucker to Kapit, Sarawak, Borneo as missionaries to the Dyaks—"wild men of Borneo." When Brother Schmucker and Bishop Lee knelt at the altar prayer went up from every heart for God's blessing and power to be upon them.

Again we heard of the light which banishes ignorance and superstition and kindles the lamp of the Spirit in the lives of the 18,800 pupils in our 156 schools staffed by 810 teachers at an annual cost of \$1½ million. With a 17% gain in church membership, Methodism now has approximately 23,000 church members in Malaysia which is almost twice the number enrolled twelve years ago when the author first came to Malaya. We can now look forward to the day when our Methodist Church will have 100,000 members—a number which will be able to play a vital part in the building of the new East which will arise from the ashes of the Sino-Japanese war.

At the Sunday evening worship service about 700 people filled the Memorial Hall. The music of the organ and the United Methodist Choir and the hymns of praise stirred one's heart and Bishop

Lee's address on "Progress by uplift or Upheaval" stirred one's mind.

The spacious church hall at Paya Lebar made an admirable place for the Conference Reception on Saturday at which were present a number of notables including the Honourable Director of Education, Dr. Lineham and the Deputy Director, Mr. H. R. Cheeseman. The Conference especially enjoyed hearing the Senior and Junior robed choirs of Paya Lebar Church sing in the beautiful new building which was dedicated a few months previously.

Old memories were reawakened at the Memorial service when Mrs. Marie Oldham, who with her husband founded Methodism in Malaya, was remembered. The faithful years of service of the late Rev. D. John who retired at the last conference and succumbed to smallpox a few months later, the loving service of Mrs. Chua Iok Han wife of our pastor in Malacca and of Mr. Wong Eng Liong, accepted Supply pastor, were also remembered.

Dr. W. G. Shellabear, for many years our senior member of Conference was granted the retired relationship. In many minds was the memory of the first time when he came marching into Wesley Church wearing regimentals as a captain in Her Majesty's Army from which he resigned a short time later to take his place in the Army of the King of Kings.

REPORTS from District Superintendents showed that it had been a year of steady growth. Our first two Methodist Churches in the Mohammedan state of Kedah were dedicated. The new building for Winchell Home in Penang was completed this year. Our first Girls' School in Pahang was opened in Kuantan. Paya Lebar Church, Singapore was dedicated. In the mid-year Bishop Lee laid the corner stone of the new Vocational School at Sentul, a suburb of Kuala Lumpur.

Mr. V. D. Kuppusamy, President of the Lay Conference presented a fine report on the growing work of the Home Missionary Society of which he is president. It is planned in 1939 to raise among the churches of Sarawak and Malaya at least \$300/- to pay the salary of a Batak Missionary to the Dyaks who will work with the Rev. Schmucker at Kapit. This year's budget of the Society will be about \$4,000/-, all of which is to be raised by the Churches, Epworth Leagues, and Schools of Malaya.

Due to the increasing interest and support on the part of the Churches it was possible to increase the support for retired ministers by a small sum. Pensions of \$25/- per month for 25 years of service were increased to \$30/-. The churches still need to energetically raise funds for these retired

"Heroes of the Cross." Working for small salaries often in lonely places, these retired ministers were unable to save and now they and their widows deserve even more support. All of their support must be raised here in Malaya. The Conference urges every Church to give at least 45 cents per member to Retired Ministers and as much more as possible.

THERE were not many changes in appointments. L. B. Jenkins is the new Principal, A.C.S., Penang; Lee Choon Eng is the new Principal of Telok Anson A.C.S.; the Rev. & Mrs. Coole returned from leave to go to Kampar as Resident Missionary and as Principal and teacher in the A.C.S.; Yong Ngym Djin, after six months leave in Europe, goes to be Principal of Oldham Hall, Singapore; the Rev. & Mrs. Peach return from leave in February and return to Kuala Lumpur M.B.S.; the Rev. & Mrs. Reinhoehl go to Seremban

School and Church and Rev. & Mrs. Kuehn to Singapore; Kingham Joseph becomes pastor in Telok Anson; the Rev. R. A. Blasdell becomes Superintendent of the Singapore District when Dr. and Mrs. Archer go on leave in March. Dr. and Mrs. Amstutz return to Wesley Church Singapore in March.

On Tuesday afternoon while looking back upon a year of successes and thinking of the future our hearts were warmed by an address from Bishop James C. Baker who was passing through Singapore from Madras to Korea and Honolulu where he will hold Conferences. His message of hope and confidence in Christ was a fitting close to a busy week. It sent us forth into a world where many seem bent on blowing out lights, with a message of eternal hope, determined to share more fully the Light we have by which we and others may be able to walk without stumbling along the rough pathway of life in Malaya.

EVANGELISM: OPPORTUNITIES AND DIFFICULTIES

(A speech delivered by the Rev. W. Y. Chen, General Secretary of the National Christian Council of China, at the Tambaram Conference).

The task assigned to me is to share with you some of my experiences in student evangelistic work in China. China is facing an unprecedented crisis. To those who love God difficulties may be turned into opportunities. If evangelism is to effect a change in one's life, to be willing to surrender one's will to God through the power of Christ is then a process to transform man's difficulty into God's opportunity. In my contact with the Chinese students during the last ten years I have seen an immense opportunity offered us by God in China.

I can say with confidence that most of the hostile and critical attitudes among students have given way to the friendly, open-minded and earnest. Chinese students have their background, a rich cultural heritage, their own philosophy of life and their view of the universe. Our message must meet the need of their mind and strike the cord of their heart before we can win their soul.

Deep down in the heart of the Chinese students there is the desire to know some of the great issues in life. Since Confucianism failed to satisfy, the students turned to Buddhism for a more adequate reply.

This longing to know the deeper meaning of life and the craving for some sure ground of hope for the future has never lost its grip on the Chinese, and it will never be satisfied with something that is less than the Gospel of Jesus Christ.

It was my privilege three years ago to be a member of the team of the Youth and Religion Campaign under the auspices of the National Committee of the Y.M.C.A. travelling throughout the country in an effort to reach student youth. We were surprised to find an attitude of open-mindedness toward the Christian religion on the part of the

non-Christian students in the Government schools. In some places they were much more eager to come to our meetings than the students of the mission schools. Even Communist students have become God's opportunity.

Chinese students will respond readily to the challenge of Christ—"Deny thyself; take up the cross and follow me." They do not want an easy religion. They want a commanding and challenging religion that will take all they have and call forth more. They are eager for active service, and willing to endure hardships, to make a supreme sacrifice, and even to lay down their lives. During the last few months in Hankow I had the privilege of living together with a chosen group of more than 600 students, both boys and girls, being trained for social service. They were not organized under Christian auspices, but at their own request I conducted a series of meetings. The general theme was 'Christ and the Cross.' The story of Christ, his life, death and resurrection fascinated them. The idea of the cross became more and more significant to them. When they came out of Hankow to Changsha, just before our soldiers withdrew from that city, they demonstrated a most heroic, courageous and selfless spirit in rendering service to the refugees, to man, women and children who had become homeless.

A little over a month ago on one Sunday evening while I was preaching in the Methodist church in Changsha there came in a group of those students with whom I had been living, sharing their hardships and studying with them the relation of the Christian religion to our individual and national life. Among them there were five women students who came and told me that they were going out

to Hensan, a city south of Changsha, for actual service to the wounded soldiers and civilian refugees. They asked me to pray for them and expressed the hope that we might see each other again. Two days later the sad news came that two of the girls had been severely wounded and three of them killed in the air raids which reduced almost the whole city to ruins. One of the girls cried out just before her death: "O God, spare my life, for my service to my country and my people has just begun." I attended a Christian funeral service for these three girls who were killed—a deeply moving scene. The other two girls who were wounded were taken to a mission hospital in Changsha.

The day before I had to leave that city I said good-bye to these wounded girls. One of the girls, Miss Yu, who had lost one of her arms and had been holding herself up cheerfully and bravely in spite of suffering and pain, told me the story of a wonderful little girl of six months who had been brought into the hospital and was baptized a little while ago by a Methodist pastor in the presence of a group of British naval officers and sailors. This baby girl, whose whole family was killed in a recent air-raid in Changsha, had been rescued by the crew of the British gunboat, *Sandpiper*. The sailors took the girl to the ship and tried to feed and nurse her themselves, but they did not know how to do a job like this so they decided to entrust her to the care of the nurse in the mission hospital. They took a great interest in her and at the baptismal service they arranged a pair of godparents for her. The British ambassador to China, Sir Archibald Clark Kerr, was to act as godfather and Madame Chiang Kai-shek was godmother. "When she grows up," said Miss Yu, "she ought to be a very wonderful girl. I wish I could have a baptismal service like that." As she finished her story I saw a happy smile on her face. It reminded me of the title of a German opera, "Das Land des Lächeln," which is all about China as "the land of smiling," smiling in spite of sorrows and pains. Thank God, the girl had accepted Christ and His challenge of the cross. She was able to smile in spite of sorrows and pains. On coming

out of the hospital I was told by the doctor that she was not going to live. Yes, Chinese students want a religion, but they want a religion that will give them inner strength and power to face the most awful hour of life. Christ, Christ alone, having passed through the valley of death, gives courage to His followers.

The last point that I want to make out of my experiences with the Chinese students is that there is a demand for a living witness from the followers of Jesus Christ. Once when I was talking with a group a young Chinese student said to me, "Unlike other evangelists you do not preach much about heaven and hell. Can you tell me exactly what a hell looks like?" "No, my friend," I said to him, "I cannot tell you exactly what a hell looks like, for I have never been there myself!"

"But," said he, "I have seen heaven and hell. I have seen how hell broke loose in many places in this war and I have also seen heaven. Heaven to me is where God is. I have seen how Chinese Christians and missionaries during those horrible days were able to stand up with cheerfulness and minister to those in suffering. They have joy and peace for in their hearts there is God. Does not Jesus teach that the Kingdom of God is within you?"

They do not want a religion of talk but a religion that will work, that can be put into practice by its believers in their daily lives. In China where there is so much suffering and heart-breaking events, there is surely a great need of the redeeming love of Jesus exemplified in the lives of His followers. The apostle John says: "Let us not love in word, neither with the tongue; but in deed and truth." (I John iii, 16)

I thank God for having the opportunity to come in contact with the students throughout country, who have given me hope and confidence not only for the future of my country but also for the extension of the Kingdom of God in that great land. May I ask you to remember them in their prayers?

SKETCHES FROM THE LIFE OF NOMMENSEN

By J. H. HEMMERS.

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

Chapter VII

The Onward March

An unknown freedom of movement was experienced by the missionaries now that the Dutch Government had taken control of the civil affairs in Silindoeng. Formerly they had to give attention to all sorts of problems, whereas now they could give their undivided time to developing the spiritual life of the Batak people.

This new day made it possible for the Tobanese to move over into Silindoeng without fear of war, and on the other hand people from Silindoeng, looking for adventure, could establish themselves in Toba-land. Thus, a new relationship between the two sections of the country was built up which proved to be very wholesome. The unapproachable and ambitious chiefs of Toba decided to visit Silindoeng in order to see how various affairs were regulated in that country. These men, who, up to that time, thought all wisdom

dwelt with them, were much surprised at the progress which, under the leadership of the missionaries, had taken place in so short a time. The spirit of the people was totally changed. Their former intolerance was replaced by a spirit of co-operation. For a time this change seemed inexplicable to them. Social conditions were improved; roads were being opened up; seed time and harvest were carried out in the proper season; tribal wars had ceased to bother them; the eating of human flesh which was practiced in Toba to an unbelievable extent (in the Toba markets there was one stand where human flesh was offered for sale) was now in Silindoeng a thing of the past.

Is it surprising that these men, when returned to their homes full of excitement, went about Tobaland telling the people of the great blessings which Christianity had brought to their neighbouring country?

A few years later the chieftains from Balige, without the least encouragement on the part of the missionaries, came to request Mr. Nommensen to send a missionary to their land. Mr. Nommensen at once placed the matter before the local officials of the Dutch government, since as yet the government had not taken complete control over Tobaland. The Government agreed to give its permission provided the chiefs would guarantee the safety of the missionaries. This meant that they should receive at once an officer of the Dutch Government in Balige, and at the same time they must agree to the placing of small groups of soldiers in a few of the important centres. While this last condition was a difficult one for them to accept, they finally consented, so great was their desire to secure the help of the missionary.

This request was an indication of the complete victory of the Gospel in the Silindoeng valley and a prophecy of what it would be for all of Batakland. Toba was now of itself opened. While the early work there was difficult enough, yet it was not necessary, for the missionaries to live through all the misery that Nommensen and Johannsen had experienced.

In 1881 Missionary Pilgram was sent to Balige where for the first few months he found lodging in a rice barn. The people came to him readily, so that within a year he had gathered about him a small congregation. At the same time they assisted him in the building of a school, even though their pagan neighbours frequently annoyed and persecuted them. When the school was opened a large number of children and adults came streaming in, among whom were found a chieftain and his ten sons. This man continued to attend the school every day until he as well as his sons could read and write. There was evidenced a desire for the Gospel in Balige such as up to the present had not appeared any place else in Batakland.

The faith of the little group which surrounded Pilgram was well grounded with the result that within a year and a half after his arrival in Balige a number of Tobanese together with their wives and children were ready for baptism. It was a matter of much satisfaction to the missionary to observe how plucky the new converts were, and how they seized the opportunity

to witness to their new faith even though at times a storm of indignation might be aroused among the listeners. The fact that the new converts consistently refused to take any part in the pagan rites and ceremonies caused opposition to the Christian movement, as was to be expected. For many days the pagans discussed the matter with their priests until finally they hit upon a solution. They decided to make short work of the white man who had poisoned the people with his ideas. He must be put out of the way before the harm should spread further.

On a certain night when the people would least expect an attack they carried out their plan by setting fire to the house of the despised white man at several points. Mr. and Mrs. Pilgram were finally awakened by the stuffy atmosphere and the falling of burning pieces of wood. One can imagine how shocked they were to find their house wrapped in a sea of flame. They ran out of their bed-room on to the front porch (the mother clasping her child tightly in her arms) by which means they hoped to escape from the burning house. However, the blood in their veins congealed as they found escape impossible. By the glow of the burning building they could see all about that part of the house numbers of Tobanese hiding in the bushes equipped with guns and ready to shoot any one who attempted to leave the doomed building.

In this perilous moment they both lifted their faces towards the heavens and stammered, "O God, let us not be overcome by the hand of the oppressor." And God, the Deliverer in the time of need, did not forsake his faithful servants. Driven by an unseen hand they fled back into the bed-room, the timbers of which were beginning to fall in, and without taking a moment to think, the wife sprang through the window, Pilgram threw the child to her and followed immediately.

The besiegers had concentrated their attention on the front part of the house, from which they supposed the people would seek to escape, and so it was possible for the missionaries to leave the house unobserved.

They crawled along on the ground until they reached the woods nearby. After a short rest they went by a round about route to the home of one of the Christians who kindly took them in, being very grieved to learn what had happened.

The next morning the chiefs and the leading Christians, greatly frightened, came to see Pilgram as they could not understand how such a thing could have happened. This show of warm sympathy to the poor victims who had lost everything was much appreciated, more especially when they saw the people set to work at once to provide them with the necessities of life. When these were supplied, the men, without the knowledge of the missionary, went out into the forest to cut planks and lumber and within a few months were busy erecting a new home for the missionary.

(To be continued)

LIGHT AND LIFE

(This page is prepared by the Committee on Public Morals, Methodist Episcopal Church.)

Public Amusements and Public Morals

Malaya has, in recent years, become quite liberally supplied with various forms of public amusements. A great influx of places of public amusement has been noticeable throughout the country in recent years, not only in the large centres, but in the smaller ones as well. They have now been quite generally accepted by the public, and therein lies a danger—that the accepted places of amusement be accepted *in toto*, regardless of the fact that in the amusements which have found general acceptance there may be very undesirable features. Considerations of this sort are not likely to weigh heavily on the mind or heart of people whose chief desire is to be amused, but others, who have at heart more substantial desires for themselves and society, would do well to weigh the factors in these forms of amusement which operate adversely to the moral progress of the people. We would especially invite the young people of our churches to examine the morally undesirable factors of these forms and places of amusement.

THE PUBLIC AMUSEMENT PARK.

Here one is confronted with a great variety of forms of amusement. In many of these amusements there seems to be little harm, although there may be, also, little good. There has been for many years a sentiment abroad that people must laugh, that such amusements make them laugh and therefore they serve a useful purpose. It is too often forgotten that the source of true laughter is from within and not without, and that it is sometimes necessary for people to weep before they can truly laugh. The shallowness of the present laughter is evidenced by the fact that no genuine satisfaction is obtained from the forms of amusement which are supposed to supply it. These amusements act like narcotics—they create a thirst for more, but do not satisfy.

Apart from the amusements to be found in the amusement parks which seem to be generally harmless and useful in creating a laugh, there are other amusements provided which from a moral standpoint are distinctly harmful and render the entire place of amusement a dangerous place morally. Gambling devices abound, entertainments of doubtful character are staged, and opportunities for drinking and the acquiring of other bad habits are at hand. Perhaps the worst feature of all is the presence of persons who seek out the inexperienced and by suggestion and incitement to evil of one sort or another attempts to relieve the unsuspecting one of the money he may have with him. These associations with evil cannot but have a disastrous effect morally, not only in the evil habits induced, but also in the breakdown of the moral fibre and the dulling of the conscience by such association.

THE CABARET

This place of amusement sometimes exists in the amusement park, sometimes separately. Wherever it exists, its influence in any respect is of doubtful value. As a place of physical recreation, little can be said in its favour. The slight value in the way of exercise is offset by the conditions under which this exercise is obtained, and the hours of needed sleep which are lost in pursuit of it. It has been maintained that it provides a social centre where people who have no other social opportunities may meet in congenial company. If the cabaret were conducted as a social service project, it is possible that there might be some value in it at this point, but commercialized as it is with no other aim than to encourage the spending of money and more money, the suggestion that the cabaret provides a desirable outlet of social expression cannot be seriously considered. On the contrary, with no other direction than that provided by a commercially-minded management, opportunity for desirable social expression in these places is at low ebb.

Morally, the cabaret has everything against it and nothing in its favour. No serious argument can be advanced to support the value of the cabaret morally. It is a great moral liability. Incitements to indulgence in strong drink, which is one of the prerequisites of the successful cabaret, the abnormal psychological mechanism that is set up, and the physical passions which are inflamed, have always brought the public dance into question. These evils are in no way diminished in the modern cabaret.

THE CINEMA

The cinema has been with us so long that it hardly seems proper to class it with the modern forms of amusement. Yet it is still with us and has to be considered with regard to its moral influence. One of the most frequent defences of the cinema is that it has such great possibilities for education. The cinema has been with us long enough to prove the truth of this statement, but it must be borne in mind that education may *for good* or *for evil*. The activities of governments and various societies to control the pictures that are shown, reveal the extent of the understanding that the cinema has in it tremendous possibilities of education for evil, and there has arisen widely an awareness to the dangers involved in this form of amusement. Many objections can still be urged to the films that are shown, but perhaps one of the most serious is the untrue and distorted situations presented and the false impressions arising therefrom. From this a whole train of evils proceed.

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GLEAMS FROM MADRAS CONFERENCE

Interesting Sketches of some of the Conference Personalities.

1. ONE OF THE INDIAN DELEGATES SAID, 'Christianity satisfies and then dissatisfies; for it gives us new longings. To be a follower of Christ is both joyous and painful.' These words were quoted by Dr. Frank Laubach as the starting-point of the devotional period that he led. Saul of Tarsus he said, saw glory and agony in Stephen as he was stoned. The converted Paul lived a life of hardship in which radiant joy was blended with endless suffering. Paul still further saw the cosmos in the throes of titanic birth—'All creation groaning... waiting for the sons of God.' This is his explanation of the universe. Ephesians iii. is unutterably sublime.

The world to-day is in agony. We have heartache; but that pain is the way to higher life. We come here expecting prophetic vision, for prophecy comes from dangerous hours or history. But to be a prophet is very costly; he has glory and pain. We see a hundred needs with the mind; but we must also feel them with radiant pain. The world is in the birth pangs of a new age. This saith the Lord, 'Behold, I kindle a fire in you. The flame should not be quenched.'

2. MISS MINNIE SOGA, A BANTU AFRICAN WOMAN in a bright blue dress and head-cloth, spoke with a natural eloquence which moved all hearts in the group on the worship of the Church. 'To us Africans', she said, 'Christianity is a white man's religion. The white man regarded as heathen everything that he found in Africa; not knowing our language or our culture he judged it as heathen. He made us so conscious of this that by and by we felt that our skin must be heathen too. He gave us an inferiority complex. We began to feel that if we dressed in his clothes we should be less heathen. If we began to speak English well we felt sure we were civilized and Christian. If we speak the truth, and we must speak the truth, we must admit that the African says to-day, We want to feel at home when we worship. We want to feel that God has come to Africa. South African buildings,' Miss Soga went on, 'are always round thatched huts. The first time that I went into a church—it was built on the western pattern, I said, I am in a foreign country.' Then, she said, 'A Christian priest put up a hut with a thatched roof and a stone altar, such as we Africans are used to have in worship, and I was at home before God. The stone altar on which we used to make our sacrifices to our ancestors in an attempt

to worship God was the place where we could come to God ourselves because God had made the ultimate sacrifice.' With an eloquent gesture Miss Soga continued, 'Outside, under the beautiful roof of the world that is the sky, what more beautiful church could you find than that? The carpeted earth for our floor, under a big tree: there is the very best church of all and we are at home there. That high mountain suggests the power of God; that roaring ocean is better music than an organ. Our rivers—we have beautiful rivers—they are not heathen rivers; they tell us of God. Take our people out there and we can worship.'

3. MRS. SHORT, A MISSIONARY IN PAPUA, spoke on the same subject as Miss Soga. She is training up the young people in her charge to a belief that God wants Papuans to remain Papuans when they become Christians. She encourages the wearing of the native dress or some simple adaptation of it suited to modern conditions, the building of churches in the island fashion, and giving a Christian content to the old customs. Most of the opposition to this comes, she said, from the people themselves. They say, 'Now we are Christians we are enlightened people. We must dress as you do. We must have churches like yours. We must worship in your way.' Sentiment in some places is so strong on the connection between religion and a particular form of dress that women may refuse to wear waistbelts because the costume into which their grandmothers were put by early missionaries was a long shapeless garment without a belt. It was natural to those pioneer missionaries to carry with them the customs, the conventions, the style of clothes and religious buildings to which they were accustomed in their western lands. But Christians in Papua and other lands must be helped to see that God wants Papuan Christians and Africans Christians from every land, not simply Christians who are an imitation of the westerner.

A missionary in the East was eager to say that opposition to forms of worship and architecture in tune with the genius of the people did not come from the westerner but from the people of the country themselves. His church, he said, both as a building and in the forms of worship, might be set down in any western city and no one would notice any difference. Yet that had not been his choice. The money for the church had been provided by the people of the country in which he was working and he had left them free to

choose. He said further that he had been experimenting in the use of indigenous music for worship. But the Christians of the country would not use music which had any connection with their old religion; and the non-religious music of the country had such evil associations that they felt it was impossible to incorporate it in Christian worship.

Another gleam of light from an entirely opposite direction was given by a young national of another small country under British Rule. 'We are happy', he said, 'to be under the British raj. It has benefited us. We have no inferiority complex because we have also benefited it. And even the most fiercely independent of our nationalists has in the recent aggressive imperialist adventures been glad to know that a British squadron lay between them and the adventurers. Where I have felt frustration, however, was when in the rural district where I work I wished to develop indigenous forms of worship and my beloved bishop decisively forbade them. Is not this in danger of being a cultural and spiritual imperialism?'

A JAVANESE CHRISTIAN DELEGATE, answering the question whether a Christian should always work toward the autonomy of any subject people with whom his lot was cast, said, 'If the Dutch government were to leave Java we Javanese Christians would be a helpless minority facing an enormous majority of Moslems and pagans. Yet, as a son of my country's soil, I cannot fail to share their aspirations. If I am to be quite frank I must say that there is a conflict in my heart between love of freedom as a son of my people and concern for the future of my Church. I ask that the missions that bring us the Gospel may prepare us for the encounter that must come between the Christians and the majority religion in the country.'

4. A BURMESE CHRISTIAN SAID: 'As a boy I was steeped in the philosophy of Buddhism. I wandered round in a search for truth. When in a mission school God as a Spirit was presented to me I could not understand the mystery. But at last a teacher introduced me to Jesus Christ. Now above all I know I must let Him take possession of me.'

EXHIBITION OF CHRISTIAN ART.

Rich inventive experiment in artistic creation makes a visit to the Art Exhibition of the Council a stirring experience. If, for instance, we move from the riotously rich colouring and strong modelling of

the Philippine Mother and Child to the moving quietness of the statuette in wood, 'the Bantu Madonna', and then pass to what is perhaps the greatest creative achievement in the exhibit—the Chinese Madonna in black and white with its exquisite economy of firm sensitive line—we get a glimpse of the marvellous possibilities of interpretation of the Gospel in art that lie ahead of us as sons and daughters of the Universal Church give their lives to it.

Fresh light comes on the Gospel narrative and on the Parables when we see, for instance, the sequence of elaborate Chinese scroll paintings—the Annunciation, the Nativity, the Flight into Egypt, the Prodigal Son and the Good Samaritan. Jesus, like all the other figures in the pictures, is Chinese, just as, in the altar-piece of Trinity College, Kandy, He is (as the artist is) an Anglo-Sinhalese, and in the Indian pictures He is an Indian—yet He is always Himself. This is a symbol of the way in which Christianity is becoming rooted in the soil of every country.

The significance of the wonderfully varied experiments in architecture, from Dr. Prip-Möller's Christian monastery for Dr. Reichelt in China, the Ashram at Tirupatur and Trinity Chapel, Kandy, to the Church at Erode and the Cathedral at Dornakal, is that two streams of development are breaking across one another. The one takes traditional Christian architecture of the West and modifies it with Asiatic or African form and weaves into it the symbols of the Christian Faith and the atmosphere of its corporate worship. The effect of the Art Exhibition is to suggest that the future lies with the second.

RT. REV. VEDANAYAGAM SAMUEL AZARIAH, BISHOP OF DORNAKAL.

Bishop Azariah's grandfather belonged to a strictly religious Hindu sect devoted to the exclusive worship of the god Siva, and interestingly enough his father was baptised by that venerable missionary the Rev. John Thomas in 1839 in the mass movement begun through the conversion of Vedamanickyam (see Pichett's 'Mass Movements'). On August 17th 1874 the Bishop was born, 13 years after a sister, while his father was working as pastor of a church in Tinnevelly. His mother, from his earliest years, devoted him to the service of the church and this dedication has had a profound influence on his life.

After leaving the Madras Christian College he was associated for 13 years (1896-1909) with the Y.M.C.A., first as South Indian Travelling Secretary and then for 6 years as Associate General Secretary. During this period he conducted missions with Dr. Sherwood Eddy in many parts of India and Ceylon. While collecting information for Eddy, who was writing an article on 'Unoccupied Fields' for the Review

of the World, he discovered that 100 million people in India lived in districts out of hearing of the Gospel message.

A little group led by Sherwood Eddy and the Bishop began to pray for these unevangelised areas. This led to the founding of the National Missionary Society and later of the Indian Missionary Society of Tinnevelly. For 3 years (1909-1911) he was Vice-President of the World's Student Christian Federation and visited Edinburgh for the Council in 1910, attending the World Missionary Conference there. It was his connection with the Indian Missionary Society however that caused him to leave the Y.M.C.A.

Bishop Whitehead, who was greatly interested in that Society's new venture in Dornakal in the South-east of the Nizam's Dominions, remarked to young Azariah 'What about your going to work there?' Just after this he was addressing a great crowd of students in the Memorial Hall, Madras, and appealing to them to go out as missionaries to the people in India who had not yet heard the Gospel. Suddenly he noticed two students laughing. He instantly stopped the meeting. 'I know what you are laughing about', he said, 'You think that I ought to go myself. Well, I will go.' And so he did.

When he arrived in Dornakal he lived in a tent near the railway station which was barricaded at night to keep out the numerous tigers and panthers. So began a period of immense activity, guiding and directing the Telugu mass movement. When he was consecrated Bishop in 1921 there were 60,000 converts. The first baptism had taken place only six years previously. Today there are 215,000 in the Dornakal Diocese alone.

Space forbids an enumeration of all this well-beloved Bishop's wide and varied interests and activities. For 9 years he has been President of the National Christian Council. He was at the first Church Union meeting in Tranquebar in 1919 and has ever since its inception been on the Joint Committee. Perhaps there is no diocese in the world which owes as much to its own bishop in the provision of vernacular literature for the training of clergy and catechists as does Dornakal.

With all the honour that has come to him at Lambeth, at Lausanne, Edinburgh, Oxford and Madras, he remains a simple, modest and unassuming Christian gentleman.

THE REV. C. G. BAETA of the Gold Coast was modestly reluctant to tell anything about himself. Yet his story is of real significance in the history of African Church. He was born 30 years ago of Christian parents in Keta, a sizeable town on the east of the Gold Coast where his

father was the pastor. His native language is Ewe. The Ewe Church is now self-supporting, with the exception of three missionaries who are doing special work. Otherwise the Church receives no outside help at all.

The little African boy who has grown up into the delegate to Tambaram was fortunate in being taught to read and write even before he went to the big mission school. So that at a very early age he found his vocation in life. He saw the other small boys struggling to learn. He himself was further on, so he sat beside them and taught them their letters. The joy of teaching has never left him. He teaches now at the Presbyterian Training College, Akrapong, Gold Coast, his special subjects being Old and New Testament, Ethics, Church History and Mathematics. The pupils are also trained in such practical subjects as agriculture, gardening and poultry keeping. He thinks that the training of teachers is under-rated. He himself went to Basle for part of his education. He speaks English and German well, and some French. Shortly before he left for Madras he delivered a paper in English on the Universal Church to a conference of missionaries, civil servants and African Christians.

Mr. Baeta discussed the use of the old African music in Christian worship. He and other younger people believe that this is right. But he spoke sympathetically of the older people who fear to be drawn back into their old life of heathenism. He told about a young African teacher who spent his vacations travelling about to gather the old African tunes. As a pleasant surprise he planned a service where Christian words were sung to some of these old African tunes. But the elders were terribly indignant and hurt. They could not hear the Christian words, they said, but only the old heathen words which they connected with the music. The young man was turned out of the Church and lost his position as a teacher. But the college at Achimota heard about him and asked him to join the staff, with special facilities for collecting the old music. As young men and women grow up for whom the old tunes have no heathen associations, they will be thankful to those who have kept alive the music of their people.



S. C. Leung, National General Secretary of Y.M.C.A.'s of China, has been responsible for the organisation of the recent great evangelistic campaigns through China. In addition to tours by Dr. Sherwood Eddy and Dr. Stanley Jones he arranged for a Chinese team of three including Miss P. S. Tseng and Dr. W. Y. Chen to visit the main student centres. These campaigns evoked a wide response, and thousands of questions on the religious problems of youth were collected. During the meetings it was possible to answer many of these.

The destruction of thirty colleges in the present conflict has created entirely new problem—the wholesale migration of homeless and penniless students to the interior. Mr. S. C. Leung, with the help of funds raised by friends in China, by International Student Service, and by the Far Eastern Student Emergency Fund of the U.S.A., has organised help along 4 lines—emergency hostels, travel aid, work scholarships and student centres. From Changsha 800 students walked the 2,000 miles to Yunanfu, taking 70 days on the journey. Travel aid was given and hostels provided for them. In the Shanghai refugee camps work was provided for students in the form of writing letters for illiterates, teaching the people school subjects and singing. Thus the students did not feel they were receiving charity. Centres for the 1,000 refugee students in Chungking were provided with reading and writing rooms and facilities for games and debates. Bible classes were also conducted.

With all his manifold responsibilities Mr. Leung retains a modest unassuming manner. He is typical of the keen and energetic type of young leader growing up in the Chinese Church today.

PAUL HARRISON, M.D.

Paul Harrison went out to Arabia in 1910 and learned Arabic. He organized medical work to include elaborate medical and surgical tours into otherwise inaccessible places, where even Political officials could not go. The Pirate Coast of Arabia was entered by means of these tours, which lasted usually for a month to six weeks, and transplanted temporarily the entire hospital and its full activities, surgical as well as medical. It was found possible to secure good results surgically and it was the surgical work which opened these districts to Christian missionary workers, and to no small degree to other visitors as well.

Eventually there came the opportunity for similar visits to Riadh, the capital city of Arabia itself. The first of these trips was taken in mid-summer, and so great was the fear

inspired by the great Wahabee revival of those times that only one of the hospital assistants had the courage to go with the doctor. At that time, 1915, the fanaticism of the central districts of Arabia was very great indeed, but they, too, wanted a great deal of surgical attention, and as a surgeon the visiting missionary was welcomed. An example can be given of the way in which this influence has been exercised. Dr. Harrison wished to secure a length of vein from a healthy person to be grafted into the side of the head of a hydro-cephalous baby. First the father of the baby and then other relatives refused to make the sacrifice. So Dr. Harrison gave a length of vein from his own left arm. 'We have never seen anything like this,' said the Arabs, 'he is our blood brother.'

The friendships formed on these trips have proved permanent, and there have been many similar trips since. The long camel rides of five to eight days across the desert are not necessary now, for the King of Central, or Saudi, Arabia, has a large fleet of motor cars, and invites visitors to travel in them. Roads are poor and the sand bad, but the V8 when it is dressed up with large tyres can do almost anything except climb a tree. The effort of all these trips has been more than justified by the event, for schools and hospitals are now organized by the government of Nejd itself.

DR. KARL LUDVIG REICHELT.

Dr. Reichelt is the distinguished Norwegian scholar and founder of the Tao Fong Shan Christian monastery in South China. Its name means 'the mountain from which the Christ Spirit, the Logos Wind is blowing'. Its aim is to give the religious people in the Far East (Buddhists, Taoists, Confucianists) an opportunity to study the Christian religion in an atmosphere congenial to their cultural heritage. During his early life as a missionary in Hunan he lived in the midst of countless Chinese temples. He talked to the monks and pilgrims but always came up against barriers which made contact well-nigh impossible. At last, like a vision, the idea of a new method of approach came to him and he began no less than 18 strenuous years of preparation to fit himself for his task.

After a preliminary attempt to establish a Christian monastery in Nanking in 1922, brought to an untimely end by the Communists in 1927, he was led to settle down near the Shatin Valley among the beautiful mountains of South China. On a secluded tableland, open to the four winds, and accessible only by climbing a long and winding path, has arisen a unique group of buildings. The octangular temple of Christ with its curving eaves, the pilgrim's hall and dormitory, all reflect the spirit of China. They are the work of Mr. J. Friip-Möller, the well known

Danish architect who for years has made the study of Buddhist art his speciality. He is also attending the Tambaram Council. The altar in the chapel is a gilded table with dragon legs; the font decorated with lotus flowers has a cowl in the shape of a seven-storeyed pagoda surmounted by a cross, signifying the stages through which a man must pass before he may attain salvation. The walls are hung with Chinese scrolls, while the call to prayer is sounded from a large bronze monastery bell specially cast in Nanking.

The most devoted and genuinely religious Buddhist monks, after visiting India and Singapore come through the surrounding hill country of South China from monastery to monastery and often include a visit to Tao Fong Shan. Dr. Reichelt believes that the Holy Spirit Himself has in many cases prepared their hearts. During their stay they receive positive Christian teaching, not a mixture of Christianity and Buddhism, yet the unique gift of Christ is presented in a setting familiar and not alien to them. Already some 102 people have been baptised, of whom 60 were former Buddhist and Taoist monks and novices.

Dr. Reichelt is convinced of the efficacy of these methods as he has literally seen men turn from the power of Satan and find a new life in Christ. There are at present 40 students resident in the School of Religion and many thousands of monks have strayed in and felt the influence of an institution, which in the words of the Bishop of Hong Kong 'has the utmost significance for the future of religion in China.'

DR. W. A. VISSER'T HOOFT is Dutchman who has been engaged in international Christian work ever since he left the University of Leyden in 1924. He has just become the General Secretary of the World Council of Churches which is being formed as a result of the Oxford and Edinburgh Conferences and takes part in the Tambaram meeting in order to discuss with the leaders of the Younger Churches about their participation in that Council. He has received his training for his international Christian work through the youth movements. First through the Dutch Student Christian Movement, then in the World's Committee of Y.M.C.A.'s and more recently as General Secretary of the World's Students Christian Federation he has had contacts with the young people of many nations. At the Amsterdam World Conference of Christian Youth in July 1939 he will be Conference-Chairman. His new appointment as Secretary of the new World Council is therefore recognition of the pioneering work in ecumenical relation which the various Christian youth movements have been doing over a long period of years.

THE FREEDOM OF THE PULPIT

Statement Adopted by the Bishops of the Methodist Episcopal Church at Their Semiannual Meeting in Atlantic City, New Jersey.

"The freedom of the Protestant pulpit is endangered by dictatorships. Dictatorships destroy democracy, decapitate opposition, and demand conformity. The civil liberties of democracy must be preserved if the freedom of the Protestant pulpit is to be retained. Freedom of press, speech, assemblage, and pulpit, won after a thousand-year struggle for political liberty, are lost at once when dictatorship supplants democracy.

If a prophetic pulpit is dependent upon democracy for the freedom essential to its proper functioning, it is equally true that democracy is dependent upon prophetic preaching for the inculcation of those ideals that are essential to the continuance of democracy. It is to religion that democracy must turn for those overmastering ideals that will insure that men granted freedom will not abuse it.

The Methodist preacher has been protected by a democratic ecclesiastical government, and because he has been guaranteed freedom, the church has become an increasingly powerful force in teaching the ethical principles of conduct upon which permanent social organization rests. Methodism, likewise, has been a voice of judgment condemning social and individual sin. This freedom has enabled the preachers of Methodism to herald a new day wherein the ideals of Jesus are to be translated into the actualities of the common life.

This liberty is challenged in many lands and destroyed in some. Methodism proposes to defend itself from every attempt to silence its preachers, whether the attempt be made by forces who regard religion as the tool of reaction, or those who declare religion to be revolutionary. Methodism espouses no economic system. It seeks to preach the religion of Jesus Christ. It possesses and will struggle to retain the freedom to preach that religion. When paganism lifts its voice, be it in the concept of the totalitarian state that would sub-ordinate religion to politics, in economic theories grounded in the doctrine of class-struggle and justifying violent methods to attain power in economic practises that subordinate men to machines, or in racial theories that deny brotherhood, Methodism is determined to preach a gospel that insists that all men are brothers and children of one Father, to whom final loyalty is due. Citizens who have inherited the privileges of liberty will do well to defend the civil liberties that make a free pulpit possible.

A word of earnest exhortation is needed. Methodist preachers, rightly protected in their privilege of preaching God's Word, will do well to remember that the monotonous reiteration of a single proposal for social reform or a particular religious doctrine, to the exclusion of a vast part of the Christian message, is

likely to create an opposition upon the part of their hearers that is not a challenge to a free pulpit, but a protest against an inadequate and a partial gospel. There are those whose combative dispositions and arrogant presentation of social ideals and theological doctrines, no matter how worthy, alienate the masses of Methodism. This alienation is often the fault of the preacher who forgets pedagogy, fails to reveal in his person the co-operative spirit he demands for society, and lacks that winsomeness that drew men to the Master until at last the common people heard Him gladly. Not a few preachers, possessed of the martyr complex, believe themselves persecuted and unprotected, when as a matter of fact the issue is not one of a free pulpit but of an unwise pulpiter.

With full recognition of the frailties of human beings, and with full emphasis upon the need of presenting the whole message of the Christ to our people, it is apparent that certain forces are abroad that would restrict the preaching of the gospel of Christ to those platitudes that forever evade the fundamental issues of righteousness and justice. Once again Methodist preachers feel the pressure of the liquor traffic in its sinister demand that it be left alone. Promoters of gambling would silence preachers by subtle bribes, whereby a percentage of their gain is given to charity. In certain sections Methodist preachers have been intimidated by those who seek to serve Mammon weekdays and worship God Sundays. Reactionary forces strive to discredit our ministers by labeling them 'red,' and revolutionaries seek to destroy honest conservatives by labeling them 'Fascists.' In some states the totalitarian philosophy incarnate in forces of law and order has silenced some preachers. Methodism refuses to sacrifice its freedom of preaching. Whether the demand comes from those who profiteer in the sale of debauching liquors, from those who refuse to build an economic order in accord with the social ideals of Christ, or from the pagan state that denies the right of man's final loyalty in the realm of conscience being to God, no matter whence these attempts to shackle the Methodist preacher, Methodism proposes to resist. It fights to the end that free preachers, occupying a free pulpit, preaching to free laymen in a free land, may proclaim the freeing truth of the religion of Jesus. Methodism is determined not to allow the intimidation of the clergy. It calls upon laymen, whose freedom is equally involved, to join with its preachers in maintaining this freedom in the presence of social systems that deny it, so that our people may progress steadily and surely, and above all peacefully, towards a society worthy of the term 'The Kingdom of God.'

WHAT IS IN A NAME IN CHINA?

BY GEOFFREY W. ROYALL

"What's in a name?" Forty million Chinese would answer, "Chang," another thirty-five million would reply, "Wang," and a paltry thirty million would bow and say, "My unworthy name is Li." In other words, approximately one hundred million, or almost one quarter of the people of the Dragon Kingdom answer to the name of Chang, Wang or Li. Suppose they all had telephones!

Try to visualize the name of every third American being identical; or imagine everyone in the British Isles, with perhaps the exception of Wales, having precisely the same surname. Such a proposition literally knocks the imagination down and out. The above staggering state of affairs actually exists in Cathay.

The "Four Hundred Million Customers" that Carl Crow has introduced to you of the Occident, Smiths, Joneses and Browns that jostle us in the telephone directory have their unique counterparts in the Changs, Wangs and Lis of China. The word have but five hundred surnames among all! The *Chang* has several meanings, the best of which perhaps is "stretch"; *Wang* means "king"; *Li* is translated "plum." The fourth most prevalent name in this custard-coloured kingdom is *Chao* meaning "hasten."

Originally the Chinese had but four hundred thirty-eight surnames. These were tabulated by a scholar in the early Sung dynasty and appear in booklet form under the title *Pai Chia Hsing*—"All the Clan Names." These surnames are printed in groups of four which enable the native student to memorize them more easily. The average school boy is able to quote the whole list of four hundred thirty-eight by memory and to write them on demand!

China is a kingdom of villages. Their name is legion. Every walled town has mushroomed about it between five hundred and two thousand hamlets. Very often the natives of a whole village will have the same name.

Ten centuries before Christ, when the family system had not yet come into prominence, marriage in China was not under the strict ethical code of the sages as it was later at the advent of Confucius, Laotzi, and Mencius. At that time there was no definite system of surnames. Men and women mingled more or less freely together so that often a child was born without the mother being sure of the father's identity. During this comparatively early period in Chinese history (known as the *To Fu Chih*) a child was generally given its mother's name and not that of its other parent. As Oriental civilization progressed the family gradually became the strong link that held society together. A man had one wife and when he wished to leave his property to his son, he insisted on the latter taking his name and propagating the family interests. However, it was not until the time of

the Chan-Kueh (the Warring States, 403-221 B.C.) that family names began to take on any semblance of permanency. Even then they were subject to change.

Chinese surnames and their English meanings are undoubtedly as brimful of human interest as our Occidental names are to them. After a careful study of the clan names I have translated and arranged the most interesting into groups.

The majority of us are acquainted with such family names as Green, Brown, White, Black and Grey. While the Middle Kingdom has a White family, she has no claim to any Browns, Blacks, Greens or Greys. However, true to the Oriental love of bright colours, China has a Mr. Blue, Mr. Yellow, Mr. Red, Mr. Crimson, and even a Mr. Colour.

The West has a group of animal surnames such as Bear, Pig, Fox, Wolf and Lion. Besides the Bear family, China boasts a Mr. Ox, Mr. Camel, Mr. Goat, Mr. Dragon, a Mr. Horse, and also a Mr. Cart!

Before China became a Republic the arranging of weddings was an affair that bristled with superstition. This is still the case in the rural districts. The Mei-Ren, or Middle Man who had the delicate task of choosing a wife for his client, first learned the name of a likely maid before he enquired about her appearance and ability. Supposing the young man's family name were "Ox" and the girl were a member of the "Red" family, the parents of the young lady would object to such a match on the grounds that after the marriage Mr. Ox might "see red"! It is very doubtful if Mr. Cash and Miss Waste would make a good husband and wife. For similar reasons the Fish family, unless they belonged to the New China, would never marry their daughter to young Master Hook! On the other hand the parents of Miss Water might favourably consider the son of the Well family as a son-in-law.

Are you acquainted with the Happy and Sing families? No? China is! Time and sand meet in other places than the hour glass, for among the mustard-coloured sons of Han there is actually a Mr. Time and a Mr. Sand.... Perhaps the most unique galaxy in this remarkable constellation is Mr. Season, Mr. Summer, Mr. Warm, Mr. Autumn, Mr. Winter and Mr. Cold!

—*Missionary Review of the World.*



WORLD HAPPENINGS

Transportation

One of the Imperial Airways flying-boats, the Cavalier, which opened the New York—Bermuda service, on one of the regular trips from New York to Bermuda, carrying eight passengers and a crew of five, was forced down by a storm 300 miles east of Norfolk, Virginia, and sank at sea about ten minutes after alighting. Quick rescue work by a coastguard cutter managed to save ten out of the thirteen.

Spanish Civil War Embroils Europe

The Spanish civil war continues to be one of the major storm centres of Europe. Senor del Vayo, the Spanish delegate to the League of Nations Council, has declared that since the Munich agreement had made it possible to withdraw troops from the defence of Central Europe, there had been a marked increase of foreign troops and materials despatched to Nationalist Spain. Whereas the foreign forces in Nationalist Spain have apparently been increasing, and foreign volunteers units fighting with the Republican forces have all been disbanded and sent home. General Franco's forces have become increasingly active and threaten to take Barcelona, the capital of Catalonia. If Franco wins in Spain, it will be a grave threat to France and to Britain. Although Mussolini insists that he has no territorial ambitions in Spain, he says that it is essential for General Franco to win the war and that he will continue to support him until the war is settled. Germany also has a big stake in Spain and many observers are inclined to see a connection between Germany's demand for more submarines and the many harbours in Spain which might threaten the British trade routes. If Franco wins in Spain, France will have two hostile frontiers, the Pyrenees as well as the German frontier. As events are in Europe to-day, with Italy prodding France and Germany prodding Britain, a Franco victory in Spain would certainly strengthen the Rome-Berlin axis and would intensify the general feeling of insecurity and increase the danger of war.

The Spanish Republican leaders in Barcelona are preparing for the worst, expecting to defend the threatened city to the bitter end. Plans have been completed to move the capital to Valencia. The Republican leaders insist that the resistance of the Spanish people will not be broken by the action of aggressors nor by the indifference of those who for three years have been tolerating monstrous violations of international law. We must admire the heroic struggle of the people of Spain, against a military clique and a despotism powerfully supported by foreign countries, to maintain a Republican form of government. Whereas Germany and Italy have continued to throw in their weight on the side of Franco, they have insisted that they would not remain idle if another country attempted to inter-

fere or to displace the balance of strength. It seems most probable that if the Republicans had been given the aid which the Nationalists have been supplied from outside, they would already have won the war. With the embargo on munitions to Republican Spain, and with the Nationalist blockade cutting off the food supplies the Nationalists have been fighting with the tremendous advantage of unlimited supplies of munitions, aeroplanes and food from abroad. Such is the Spanish tragedy which throws a lurid light over the whole European scene.

Chamberlain Meets Mussolini

A very historic meeting between the British Premier, Mr. Chamberlain, and Signor Mussolini took place in Rome the second week in January. There is no doubt that Mr. Chamberlain went a long way to appease Italy and to secure Mussolini's co-operation in maintaining peace in the Mediterranean. The talks with Mussolini were regarded as "exploratory" rather than as definite commitments. Chamberlain's attitude toward Italy seems to be very similar to that expressed recently with regard to Germany: We have "no desire to hamper their development, or cramp their tremendous vitality as a nation. On the contrary, we have a firm conviction that unless this young and virile people can be induced into partnership with others to improve the general lot, there will be neither peace nor progress in Europe in the things that make life worth living." Chamberlain has very sincerely shown a willingness to make sacrifices in order to secure the co-operation of Hitler and Mussolini in maintaining the peace of Europe. Many people, however, are questioning the wisdom of making further sacrifices, which after all the dictators may interpret only as signs of weakness. The game of European politics to-day is a difficult game which very few people can profess to fully understand. One of the difficulties seems to be that the two sides are playing with different sets of rules. Mussolini and Hitler seem to be playing the game according to the rules as they are being practiced to-day, whereas Chamberlain seems to be playing the game according to the rules as they were practiced yesterday. Two different economic systems, two different political systems, two different ideologies, and two different types of people make the British desire for peace hard to reconcile with the German and the Italian desire for peace. Mr. Chamberlain, it must be said, has been exceedingly courageous in tackling what seems like an almost impossible task. There still seems to be a great deal of disagreement as to the success or failure of the Munich agreement, which a man like General Dawes vigorously defends but which a man like Lloyd George vigorously condemns.

Although the Rome talks between Chamberlain and Mussolini led to no definite agreements and by many were pronounced a failure, they at least

seemed to serve the purpose of clarifying the atmosphere. The following questions were discussed: the Anglo-Italian agreement, the Spanish war, the Franco-Italian quarrel and the organised anti-French demonstrations in Tunis, and Corsica as well as the tension existing over Suez, Djibouti and other parts of the Red Sea. How far can Great Britain legitimately recognise the growth of the Fascist empire in the Mediterranean and concede to Italy a position which Mussolini affirms is her just due? These are some of the questions which the statesmen of Great Britain and France are trying to solve. Although there is the possibility that these questions may be settled without force, the fact that the four leading powers of Europe are engaged in a mad race of armaments indicates that the atmosphere is always darkened by the eventual threat of the sword.

The official text drawn up by Chamberlain and Mussolini to describe the results of the Rome talks read in part as follows: Major questions of moment and the relations between the two Empires were examined. These conversations were characterised by the greatest cordiality, and led to a frank and wide exchange of views. . . . Both sides reaffirmed their intention to develop relations in the spirit of friendship according to the Anglo-Italian agreement of April 16th. It was also decided to proceed at once with the conclusion of special conventions, as set forth in that instrument."

Recent Peace Moves in China

The last day of the old year it was announced from Hong Kong that Mr. Wang Ching-wei, vice-president of the Kuomintang, had sent a message to Chiang Kai-shek, advising a prompt exchange of peace talks with Japan. This peace move the Chinese Government denounced as completely violating party discipline and immediately announced the expulsion of Mr. Wang from the party and from China. Although Mr. Wang may have hoped to rally around him a certain number of followers, he found that the Chinese people and the Chinese press were unanimous in condemning his action. Mr. Wang's offer was made on his own personal initiative in response to Japan's peace offer the terms of which were outlined in Prince Konoye's statement of December 22nd. Mr. Wang, well-known because of his friendship for Japan, was prepared to persuade China to co-operate with Japan in accordance with the spirit of the Germano-Italian-Japanese anti-Red agreement. If Prince Konoye's peace terms had been accepted, China would have joined not only the anti-Comintern pact, which binds all the Fascist countries together in their desire for expansion, but it would also have meant that China would have surrendered her sovereignty to Japan, by granting Japan the right to station troops at specific points in China and by allowing to the Japanese the right of domicile in all parts of China. One can judge what these terms would mean to China by seeing what the same conditions of peace have meant in Manchukuo.

Although Japan insists that the new order in Asia must be recognised and therefore the Nine-Power Treaty must be revised, Great Britain, France and America have shown no disposition to recognise these claims. As she has done in Manchukuo, Japan in China is attempting by her military invasion, to gain a complete monopoly of the Chinese trade. She intends to do this by a monopoly of the shipping, the railways, the banks and the banking system, the textile and the mining industry and the control of the tariffs and customs and of all avenues of communication. As the Soviet consul in Nanking recently expressed: Japan aims by her present adventure to provide the bourgeoisie, i.e. the middle class or the merchant class, of China.

While these peace moves have been going on, there have been recent attempts to provide some assistance for China. In the League Council at Geneva Dr. Wellington Koo made a strong plea to the western powers to establish an embargo on the supply of aeroplanes and petroleum to Japan and to prohibit the import of Japanese goods, which would immediately strike at the basis of Japanese economy. Dr. Koo affirmed that the Japanese desired not only the subjugation of China but the subjugation of Asia and eventually the domination of the world.

After the American loan to China of \$20,000,000 Gold, it has been recently reported that the British Government is granting a loan of £3,000,000 sterling to stabilise the Chinese currency and exchange. The political import of these recent loans to China is perhaps even more important than the financial and may indicate that more positive American and British help to China is to be expected in the future.

FOLLOWERS OF JESUS.—When Sadhu Sundar Singh was in America, he was once asked, 'Have you any followers in India—any who follow your ideals of life and methods of service?'

After a moment's thought he replied, 'No, I have no followers, I, myself, am a follower.'

In that answer, says the *Missionary Review of the World*, lies the secret of leadership to meet the needs of the hour. Jesus Christ did not call men to be leaders; He called them to be followers. He called them to be 'fishers of men,' rather than rulers of men. He called them to serve men rather than to exercise lordship over them. They were called first to be disciples (learners), then apostles (missionaries). 'Be ye followers (imitators) of me even as I also am of Christ.'

Report of Home Missionary Society for 1938

by V. D. KUPPUSAMY, *President.*

The Home Missionary Society carries on work in the great state of Pahang, and subsidizes the Malay Hostels in Malacca. Therefore, it must be evident that the Society attempts to serve, within the bounds of one state and one settlement, the three major racial groups and the aborigines of the Peninsula, namely the Chinese, Indians, Malays and the Sakais.

MALAY HOSTELS: The Malay Girls' Hostel is growing each year, and owing to lack of accommodation several have been turned away. Sixteen girls are enrolled for 1939. One of these is in the Junior Class. Two girls are members of the Y.W.C.A. and five are Girl Guides. Mrs. R. A. Blasdel reports that "these girls are a most congenial group, and enter wholeheartedly into the activities of the Suydam Girls' School, and the organizations to which they belong, including the Sunday School."

As the Government has opened a Malay Boys' Hostel in Malacca, and desires that all Government School boys should live in the Government Hostel, most of the boys attending the Mission Hostel left last year, only five remaining at the end of the year. This has necessitated a change in programme. The plan for the future is to take in boys who have just completed work in the Malay Schools and give them instruction in English, agriculture, and some trades. Such a scheme should bring the boys under the control of the Hostel entirely and would, we believe, be of much greater missionary value.

There is no gainsaying the fact that the Hostels are an important part of our total programme. Their importance lies largely in the contact they give us with the lives of Malay youths, and the opportunity provided in this way to broaden their outlook and sympathies, which are very circumscribed in the kampongs. A secondary value lies in the opening of the kampongs of the boys and girls for our workers to visit. Thirdly, the Christian environment cannot help making a deep impression on the lives of the Malay boys and girls who go through our Hostels.

PAHANG VERNACULAR WORK: At the end of February, 1938, Mr. Tan Kie Seong left for China, and the Rev. Lam Thau Onn, who was transferred from Sumatra, returned to his former station early in March. He reports that at Bentong (a) regular Sunday Services are conducted, with attendance of about 35 persons, (b) a weekly prayer meeting and a Sunday School, with an average attendance of 25, are held regularly, (c) 4 adults and 9 children were baptized (d) a Union Epworth League, with a membership of 24, meets every Friday (e) 600 Malay and 1500 Chinese tracts were distributed, and that (f) he has made periodical visits to Kuantan, Raub, Jerantut, Kuala Krau, Mengakarak, Temerloh, Mentakab, Karak and Kuala Lipis.

Our Tamil Missionary in Pahang, Mr. J. D. Asirvatham, left for India on leave on August 1st. Mr. S. M. Pandian of Ipoh, who was loaned to the Society for work in Pahang during the former's absence, reported for duty on July 1st, and during that month, both Messrs Pandian and Asirvatham visited all the centres of work in Pahang. Since August 1st, Mr. Pandian has been stationed in Kuantan, where he has successfully opened up work among the 23 families resident in the town and on the estates within a radius of 20 miles. The attendance at the weekly Sunday service is about 40 people, and the newly-organized Tamil Sunday School has an enrolment of 35 students. It is also gratifying to note that Mr. Pandian has co-operated with Miss M. Olson in the programme of Christian work initiated by her.

Mr. Pandian spends a fortnight in Kuantan and circuit, and the rest of the month visiting Pekan, Kuala Lipis, Raub, Triang, Cheroh, Chettinad, Telemong and Bukit Dinding Estates, Mentakab, and Bentong, a distance of over 200 miles from his headquarters. Weekly services are also conducted in Bentong, and Telemong and Cheroh Estates, and monthly services in Pekan, Kuala Lipis, and Bukit Dinding Estate. These have been made possible by the willing service of a number of Local Preachers. Mr. Pandian also reports that (a) there are 3 Tamil Sunday Schools (Kuantan, Cheroh and Bentong) and an English Sunday School in Mentakab, (b) 4 adults and 3 children were baptized, and 3 more adults are ready for baptism, (c) the Ladies' Aid Society in Bentong presented new song books to the Church, (d) a new church building, presented by the manager of Cheroh Estates, was dedicated, (e) every month he travels 620 miles by bus and 180 miles by train, and that (f) he ministers to the needs of not only Tamils and Telegus, but also to Eurasians and Chinese Christians in out-of-the-way places.

SAKAI WORK—Cameron Highlands: At the end of January, 1938, Mr. Alexander Simandjoentak left the service of the Society, and Mr. and Mrs. S. M. Siantoeri, who were stationed at the 9th Mile, Cameron Highlands, were transferred to the 15th Mile. Mr. Siantoeri has conducted Sunday services at the 9th Mile and ministered to the needs of the Sakais at both the stations. In October he also commenced holding weekly services at the 15th Mile. The attendance at both the services has been very encouraging, and Mr. Siantoeri's medical work is greatly appreciated. When he is unable to treat the Sakais himself, he takes them down to Tapah Hospital or to a doctor in Kampar.

Regular school work has not been possible here, owing to the difficulty of getting pupils to stay in school for any length of time, but occasionally they have come for short periods of instruction.

At the request of the Executive Committee, Mr. Siantoeri made two trips into the Telom Valley—once to search for Bah Prah, and on the second occasion together with Mr. B. Baughman to visit the Sakais of that region, the scene of the Society's early labours, and also to attend Bah Prah's marriage. He made these trips at great personal risk as the path is now known to be dangerous on account of the wanderings of man-eating tigers. On both occasions, Mr. Siantoeri took with him quantities of medicine and distributed them to the people of the Valley.

Both the houses in Cameron Highlands have been repaired and re-thatched, and the compounds cleaned up, so that the \$72.90 expended on these items should be considered as well spent.

This area has been carefully supervised. Messrs R. Kesselring and Wong Hlean Kim have visited one or both stations regularly every month, and I have accompanied Mr. Kesselring as often as possible.

Sakai Work—Jelai Valley. Our biggest and most expensive undertaking last year was the opening of work in the Jelai River Valley in Pahang. Dr. Paul B. Means, our supervisor of Sakai Work, made several exploratory trips up the Jelai River during 1937, and in May 1938, established a station at Bukit Betaur, and appointed Mr. Kang Koh Yan to build a dwelling house and carry on work until Mr. Komat Manoeroeng could join him. When Mr. Komat arrived they both worked in earnest and completed a four-room house, 22' x 16', at a cost of less than \$25.

Captain Theodore Hulback built for the Society a boat of meranti wood measuring 22ft. at a cost of \$42. This boat has been very useful on up-river trips.

Bah Prah joined Messrs. Komat and Kang Koh Yan at Bukit Betaur, and since August, Mrs. Komat and baby also have been in the Jelai Valley. These workers have formed an excellent team and deserve all the encouragement and support that we give them.

A school house and clinic have been erected and Literacy Charts, based on Dr. Laubach's method and prepared by Dr. Means, have been used in the work of imparting the rudiments of education to the children of the jungle.

Mr. Kang Koh Yan returned to Singapore at the end of September, but Mr. and Mrs. Komat are at Bukit Betaur in the best of health and spirits, where they have entered into the work with unreserved enthusiasm. They have constructed two new houses, one as a hostel for Sakai visitors and the other as a jungle dispensary and clinic. A bit of ground has also been cleared for gardening purposes.

In the whole region, the Sakai people and their chiefs are friendly and even keenly interested in the religious, medical and educational programme of the Society. They are, however, the victims of innumerable diseases caused by dirt, ignorance, malnutrition and the primitive conditions under which they live. But our workers have gradually won their confidence and now they are regarded as their best friends. According to Dr. Means "The Jelai Valley is a wonderful opportunity and a field for missionary work. We have a strategic location at K. Bataur, centrally located where our workers are in touch with some 500 to 1,000 Sakais. The mere fact that they come in such numbers to Kuala Bataur to receive medical treatment shows that the guru there is meeting a real need."

Mr. B. H. Baughman, who made two trips into the Telom Valley in September last, wrote to me as follows:—"The thing that impressed me most on this last trip was the fact that Christianity and Christian workers and work are now an accepted fact in all this belt of jungle. From the Cameron Highlands down the Bertam valley Bah Prah is universally known and highly respected. The guru also is a figure known at least by heresy to all, and welcome wherever he goes. There seems to me to be a wonderful opportunity here for steady, organized and increasing missionary work. It will take some mighty consecrated lives to endure what has to be put up with in working with these people. But if the men and the money can possibly be found, now is without doubt the time to expand our efforts and try to bring as many of these people as possible to know and follow Jesus Christ. We are the first Christian workers in the field, and Islam as yet has not taken any strong, decisive steps to bring the jungle folk into its fold."

Reference has already been made to Bah Prah's marriage, which was solemnized by Dr. Means in September last in the presence of Rev. B. H. Baughman and Messrs. S. M. Siantoeri and Kang Koh Yan. "He is our first Christian Sakai now a young man of about 20 years of age, who can read the Malay New Testament fluently, and who prays equally well in Malay or Sengoi. His religious experience has been of a gradual and steady growth. After several years of training under Mr. A. Simandjoentak, he came down to Singapore for two months of intensive training, and returned to the jungle in April, and has been working with his own people." He is now on the pay list of the Society and has frequently assisted the new workers at Bukit Bataur. In 1930, he will be stationed in the Telom Valley with a new Batak couple from Sumatra. It might be well to remember that the work in the jungle is of the pioneer type. All of our workers have been sowing good seed, but like any kind of sowing we may expect various results. There are a few cases where the good seed has fallen into good earth and is bringing forth fruit,



Sakais on River Jelai

One of these fields is the Telom Valley where some 8 years ago out Batak Missionary opened work, and it is here that Bah Prah is located, and his influence is very evident wherever one goes in the jungle. Careful cultivation of the jungle soil is the secret of planting the Gospel. One cannot hope for quick results or imposing statistical returns. We have to take the long view and exercise great faith, patience and courage.

Finance: Last year we had a Credit Balance of \$162.03, and during the year we raised \$3,520.05. Of this income 48.7% came from the Day Schools, and 42.1% from the Churches, and the rest from Epworth Leagues 2½%, Junior Leagues 1½%, Sunday School 2%, and Other Sources 3.3%. Our Budget for 1938 was for \$3,600, but our total expenditure was only \$3,241.37, leaving a Credit Balance of \$440.71.

Budget for 1939:	
Jelai and Telom Valleys:	
2 Batak workers and Bah Prah	780.00
House and Boat	67.00
Scholarships, Medicines etc. ..	252.00
	1,099.00

Pahang: Vernacular Work:	
3 Workers	1,560.00
Cameron Highlands:	
1 Batak Worker	444.00
Scholarships, Medicines etc. ..	216.00
	660.00

Miscellaneous:	
Batak Workers' Institute ..	120.00
Malay Hostels, Malacca ..	180.00
Dayak Work, Borneo ..	300.00
Books, Travelling and Sundries	281.00
	881.00

Grand Total \$4,200.00

Elections: The following were elected members of the Executive Committee:—

V. D. Kuppusamy,
President.
Lee Choon Eng,
Vice-President.
Tye Chee Fan,
Secretary.
Wong Hean Kim,
Treasurer.
Miss G. Traeger,
Member of Committee.
C. E. Fang,
Member of Committee.
D. P. Coole,
Member of Committee.

I would like to thank (a) all our contributors and supporters for the increased faith and confidence they have shown in the work of the Society as evidenced by increased contributions; (b) Rev. A. Eklund, the District Superintendent, who has frequently visited the Home Missionary Society's areas and co-operated with the Committee in every way; (c) all our workers who have laboured faithfully under very trying conditions; (d) Dr. P. B. Means, for the great service he has rendered by opening up work in that region; (e) the members of the Conference and Executive Committees for their whole-hearted co-operation throughout the year; (f) Captain Theodore Hulback for his keen interest and support and (g) all those who have helped us by their personal interest and prayers.

May I close this report with a quotation from one of Dr. Means' reports:

"We feel that the work in Pahang needs the earnest prayers of our Methodist Church throughout Malaya. We need to remember the loneliness and courage of our missionaries, the dangers which they often face, and even the fears which sometimes must afflict them. The Home Missionary Society has begun to open the door to a great field. This door must be opened wider and the work must continue. If human resources were all that were available, the work would be in vain, but because we believe that God has a plan and a purpose for extending His kingdom, we can go forward with the assurance that this work is receiving and will receive His blessing."

OUR BOYS & GIRLS

By DOROTHY MORETON.

THE KING'S BIRTHDAY

LITTLE HUGH and his mother came from their home in the country one sweet summer day, because it was the king's birthday, and all the city was to be glad and gay, and the king would ride on his fine gray horse for the people to see.

Little Hugh had gathered a very fine bunch of flowers to throw before the king. He had marigolds and pinks and pansies, and they had all grown in his mother's garden.

This was a great day for little boy Hugh, and before he started from home he said good-bye to everything—the brindle calf and the mooley cow and the sheep and little white lambs.

“Good-bye!” he said; “I am going to see the king.”

The way was long, but Hugh did not complain. He trudged bravely on by his mother's side, holding the flowers tightly in his little hand, and looking out of his great blue eyes for the king, in case the king should ride out to meet them.

Every now and then Hugh wished for his father, who was obliged to work in the fields all day, and who had been up and away before Hugh was awake. Hugh thought of the fine sights his father was missing, especially when they came to the city, where the flags were flying from every steeple and housetop and window.

There were as many people in the city as there were birds in the country; and when the drums beat, the crowd rushed forward and everybody called at once: “The King! The King! Long live the King!”

Hugh's mother lifted him up in her arms that he might see. The king rode slowly along on his great gray horse, with all his fine ladies and gentlemen behind him; and little Hugh threw his flowers with the rest and waved his cap in his hand.

He felt sorry for his flowers after he had thrown them, because they were trampled under the horses' feet and the king didn't care; and after that he felt very tired, and his little hot hand slipped from his mother's and he was carried away in the crowd.

He thought that his mother would surely come. But there were only strange faces about him, and he was such a little lad that nobody noticed him; and at last he was left behind, all alone.

He was very miserable, and the tears rolled down his cheeks; but he remembered that it was the king's birthday, and that everybody must be glad, so he wiped the tears away as he trudged along.

THERE were wonderful houses along the street, with great gardens in front; and Hugh thought that they must belong to the king, but he did not want to go in. They were all too fine for him. But at last he reached one which stood by itself and had a tall, tall steeple and great doors, which hundreds of people were coming.

“Perhaps my mamma is there,” thought little Hugh. After he had watched all people come out, and had not seen her, he went up the white marble steps and through the doors, and found himself all alone in a very beautiful place.

The roof of the house was held up by great strong pillars, and the floor had as many patterns on it as his mother's patchwork; and on every side he saw windows—beautiful windows like picture-books—and when he had seen one he wanted to see another, as you do when you are looking at picture-books.

Some of the windows had jewels and crowns upon them; some had sheaves of lilies; and others had lovely races and men with harps; and at last he came to one great window which was different from the rest and lovelier than any of them.

The other windows were like picture-books, but this one was like home; for there were sheep in it, and flowers, and a dear, gentle Man, with a loving face, and He had a lamb in His arms.

When little Hugh looked at this window he crept very close under it, and, laying his head on his arm, sobbed himself to sleep.

While he slept, the sunbeams came through the window and made bright circles round his head; and the white doves that lived in the church tower flew through an open window to look at him.

“It is good to live in the church tower,” cooed the white doves to each other, “for the bells are up there; and then we can fly down here and see the dear Christ's face. See, here is one of his little ones!”

“Coo, coo,” said the white doves softly; “we cannot speak so loudly as the bells, nor make ourselves heard so far; but we can fly where we please, and they must stay always up there.”

ALL this cooing did not wake little boy Hugh, for he was dreaming a beautiful dream, about a king who had a face like the Good Man in the window, and who was carrying Hugh in His arms instead of a lamb, and was taking him to his mother, and just as he dreamed that they had reached her Hugh woke up, for he heard somebody talking in the church.

He lay still and listened, for this seemed part of the dream. Somebody was talking about him, and the words were very plain to Hugh:

“Dear Father in Heaven, I have lost my little boy. I am like Mary seeking for the Christ Child. For His sake, give me my little child!”

Hugh knew that voice, and in an instant he ran out crying:

“Mother! Mother! Here am I!”

And in all the joy of the king's birthday there was no joy so great as theirs.

From Mother Stories

By Maud Lindsay

TALKS TO BOYS

By HAROLD ROBBINS

SNOWMEN.

I wonder how many of my readers have ever seen a snowman? Perhaps some of you have never even heard of such a thing! I have been very much reminded of snowmen lately, because here in England we have had some very cold weather, with quite heavy falls of snow.

Snow is caused by the clouds freezing! Clouds are made of water vapour, which is like steam, and when it gets very cold up where the clouds are, the vapour freezes into ice and falls gently down to the earth in little pieces like feathers, which we call snowflakes. Each snowflake is very, very small but they fall in millions upon millions and quietly cover up the whole surface of the earth.

On the roof of each house, on the pavements and roads, and on each tiny ledge of each wall there is a layer of snow, until only the sides of houses and walls can be seen—everything else is pure white! Of course this causes a lot of trouble, because it holds up motor cars and trains and makes the roads dangerous for walkers too. But it fills the hearts of all boys with delight, because snow and ice are fine things to play with! They can play snowballs, for the players can throw balls of the soft snow at each other without causing any hurt. Then boys love sliding and skating on the ice or rushing down the hills at great speeds on sleds and toboggans.

It is quite warm even though the temperature outside is below freezing point (50 degrees lower than it goes in Malaya!) for once you get moving, the blood runs quickly through your veins and you don't feel the cold.

But the snow game I wanted to mention to you especially at this time is the one of making snowmen! This appeals to boys of all ages from 5 to 85! It is very easy and very enjoyable to make a snowman. You have first to make a tall pile of snow which you pat down so that it sticks together and then make a big ball for the head, which you stick on top and make the features with bits of stick, and little stones and there you have a snowman!

Some don't look at all like men, and others look very much like men. That's because some of the boys who made them were cleverer and more careful than the others. Snowmen are like everything we do or make—they show what sort of a person it was who made them! I have seen some very good snowmen who had arms and legs and hats—all very hard to make out of snow—and which in fact were worth looking at.

Of course the trouble about snowmen is that they don't last. While they exist, they are very

easily destroyed or spoiled and as soon as the temperature rises a little and the warm sun appears their features disappear, their heads and bodies wilt and sag, and all too soon there is nothing left but a shapeless mass of half-melted snow. It seems such a pity that a lot of work should be put into something that is gone so soon. It reminds me of a man I used to see at a seaside place where my parents took me for a holiday a long time ago. When the tide was out, this man used to make lovely figures in the wet sand. I still remember the beautiful figure of a lion that he made. It took a lot of skill and a lot of time, but when the tide came up again in a few hours, all his work was completely washed away. There are lots of things we do every day that give us enjoyment and fun, and yet don't last. We shouldn't spend all our lives doing these things, because, like the snowmen and the sand statues, they will all vanish and we shall have nothing left to show for all our time. That is what the prophet Isaiah meant when he asked the men of his day, "Why do you spend money for that which is not bread, and your labour for that which satisfieth not?"

Another thing that strikes me about snowmen is that they are exactly the same as everything around them. They are white, just as all the snow and all the other snowmen are white. This is one lesson we can all learn from the snowmen, if we forget everything else about them. Don't let us be exactly the same as everyone else! In some countries, boys are taught to be the same as one another in their minds and hearts, but Jesus Christ teaches us to think for ourselves and make our own characters as good as we possibly can, instead of copying other people's. We can take good things from others, and use them in our own lives, but we should not have the colourless, empty minds and lives of snowmen, which are all alike.

Our heavenly Father, God, knows what we are like, and He will help us to make our lives our own and make them good, and He will help us, too, to use our lives in doing things that will last longer than snowmen do, and things, perhaps, that will be in the world when we have gone and will help those who live here after us.

HAROLD ROBBINS

*Through love to light! O wonderful the way
That leads from darkness to the perfect day;*

*From darkness and from sorrow of the night
To morning that comes singing o'er the sea!*

*Through love to light! Through light, O God, to Thee,
Who art the Love of love, th' eternal Light of light!*



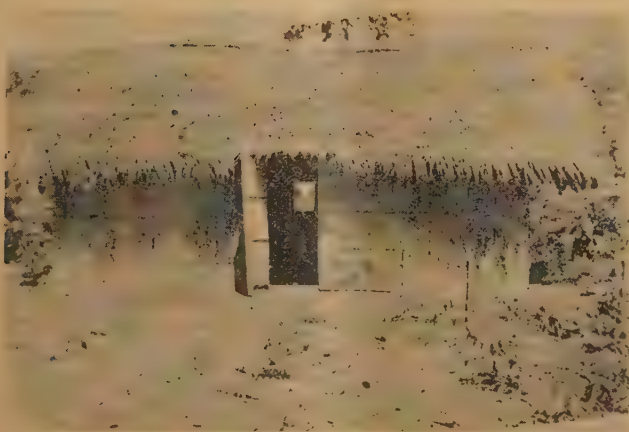
Methodist Girls' School in Kuantan, which was opened last year by Miss Mary Olson



A Chinese Opium Den



Left—The jungle clinic where our Home Missionary Society worker cares for many children like those shown above.



INTERNATIONAL SUNDAY SCHOOL LESSONS

MR. C. B. PAUL, Editor

(These notes are designed to help the Sunday School teacher, who is very often in difficulty to find the necessary help in the preparation of his lesson. This is only an attempt to help such Sunday schools that are in want of such materials. The helps are based on International Sunday School lessons edited by Martha Tarbell PH.D., Litt.D., and wherever we quote from her the quotation marks are used. The Editor of this page will be happy to receive comments from Sunday school teachers and pastors as to the suitability of the material and where improvement could be effected.)

Lesson VI—February 5th

PETER PREACHES AT PENTECOST
Golden Text:

Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

ZECHARIAH 4.6.

Lesson ACTS 2.5—18, 36—41

Devotional Reading ACTS 13.26—33

INTRODUCTION. Explain to the class the significance of the Pentecostal Sunday comparing it to the Republican Day in the life of a nation, or to the birthday in the life of a child. Further explain how the Church of God, which is the visible expression of God's Kingdom on earth, was heralded into this world not by the clashing of arms, nor by the blowing of trumpets, nor by the booming of cannons, but by the infusion of God's Spirit-Holy Spirit—in the hearts and lives of men. Here the language is poetical, full of imagery and the teacher should help the class to grasp the beautiful ideas and thoughts conveyed by the language.

Historical. Explain the feast of Pentecost and how it was celebrated by the Jews and the great concourse of people that would assemble in Jerusalem on such occasions. Compare it to a Hindu festival like the "Thaipusam" or some Chinese religious festival. The students are unable to grasp why people go in such large numbers to celebrate such festivals. The vows that Hindus make and the fulfillment of such vows on religious festivals add greater significance to the occasion. Compare St. Paul's fulfillment of vow at Jerusalem on the day of Pentecost.

THE GIFT OF TONGUES. Hitherto the dumb terror-stricken disciples suddenly burst forth to proclaim the Gospel with boldness of heart under the inspiration and guidance of the Holy Spirit. Various expositions are given in explanation of this gift. Some claim it as ecstatic utterances of Hebrew phrases and expressions expressive of praise and adoration commonly understood by all. e.g. Amen, Hallehujah. The mastery of several languages under the guidance of the Spirit is considered not to be correct in any sense. The most rational explanation would

be that either Peter spoke in Hebrew and his speech was interpreted in Greek, or that Peter himself spoke in Greek enabling all who were present to understand him. Here may be seen how ritualism in worship was giving place to verbal teaching.

Here may be cited the use of Latin in the Roman Catholic Church and the Sanskrit in Hindu worship, and the Arabic in the reading of the Koran as parallel examples; and how marvelously God had manifested to the Christian followers that the Gospel should be proclaimed in diverse tongues to enable all to understand His ways, and no longer to be shrouded in unintelligible formulas of religious creed. Here the translation of the Bible in various languages is a very significant fact to note in the spread of Christian faith.

GOD-FILLED LIVES. The lesson may be illustrated by the life of Bishops Thoburn and Oldham, and how the remarks of Bishop John F. Hurst were translated into action by the opening of Methodist work in Singapore to link up the work in China and India.

Lesson VII—February 12

PETER HEALS A LAME MAN

Golden Text:

But Peter said, Silver and gold have I none; but what I have, that give

I thee. ACTS 3.6.

Lesson ACTS 3.1—4.22

Devotional Reading ISAIAH 35.1—10

A PATHETIC SPECTACLE.

"That picture of the lame man lying before the Beautiful Gate of the temple is a type of what may be seen in all parts of the world every day throughout every year. There are multitudes of blind, crippled, deaf, sick, and multitudes with other afflictions."

Peter made the cripple walk, and by this miracle he endowed him with greater possibilities of making a living—a greater gift than Silver and gold. Here the class may be asked to mention things that money cannot buy.

THE PIONEER OF LIFE. "At

the Congress of Vienna the representatives of the nations of Europe had met to engage in Europe's favourite indoor sport, the remaking of the map of Europe. While these representatives were busy at work, a great curtain of the council chamber moved and a uniformed lad stepped through, approached the moderator of the conference and said, "He is back again." "Who is back again?" inquired the moderator of the conference. 'Napoleon,' answered the uniformed lad. They thought they had Napoleon safely tucked away on the island of Elba, but he was back again. It was utterly futile to attempt to remake the map of Europe with Napoleon back again."

"With a finer meaning, a far nobler purpose, and a far longer outreach, Peter announced in the streets of Jerusalem concerning the murdered Jesus, "He is back again." 'Ye killed the Pioneer of Life.' Dr. Moffatt has done well in translating it "The Pioneer of life," for the figure described by Peter is not of a political or military prince, but a courageous, adventuring pioneer leader moving out into new areas and conquering new domains."

SUCH AS I HAVE, I GIVE.

The class may be led to discuss what Peter lacked, and what he possessed. "The nub of Peter's statement was 'Such as I have, I give.' The positive rather than the negative facts about his life were decisive. The world is not interested in what men do not have or in what they do not believe or in what they cannot do. If you are to use such as you have in the way that Peter did, then lame lives of all sorts can be set upon their feet and made to advance under their own steam."

THE CORPORATE LIFE. This seems to be the new order in the world. The class may be familiar with co-operative societies and the great good they are accomplishing in helping the average man along in life. So much good has been accomplished by these societies that the same scheme of work may be extended to other things in life, such as building societies, insurance, etc. The more we share the greater seems to be our usefulness extended in this world.

Lesson VIII—February 19th
Temperance Lesson

(A social aspect of the liquor problem)
Golden Text:

It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

ROMANS 14.21

Lesson AMOS 6. 1—6; I PETER 2. II; 4. 1—5
Devotional Reading PRO. 23. 29—35

INTRODUCTION. One of the greatest evils in Malayan life is intemperance. The use of liquor in public banquets and social gatherings is becoming increasingly a common practice. However, the young must be taught to abstain from it, for every man cannot exert the same amount of self-control once he has fallen a prey to intemperance. We are often told that the evil of intemperance is negligible compared to other and greater evils in life e.g. luxurious living, excessive indulgence in eating and drinking etc., but however we feel it is serious enough to lead to other and greater vices in the world.

HISTORICAL EXPLANATION.

"Amos was 'an inspired farmer.' He was a herdsman and a dresser of sycamore trees; and Jehovah took him from following the flock, and Jehovah said unto him, Go, prophesy unto my people Israel. There flashed upon him the conviction that he must be God's messenger to his people Israel, that through him the divine warning must be spoken."

"Cast your mind back some twenty seven centuries. In the year 760 before the Common Era, Bethel was the spiritual centre of the kingdom of Israel. It was the autumnal festival. A large concourse was assembled there. Smug satisfaction was the keynote. Prosperity abounded. Luxury filled the ivory palaces. The wealthy stretched themselves on their couches, pampering themselves with the best of everything. All of a sudden a plain man, a shepherd, or a peasant, made his way to the forefront of the proceedings and began to harangue the multitude. A strange look was in his eye, a strange power in his voice. Into all the merriment he threw thunders of warning."

THE NEW LIFE IMPLIES THE DEATH OF THE OLD LIFE," I PETER 4. 1—5. "Well, as Christ has suffered for us in the flesh, let this very conviction that he who has suffered in the flesh gets quit of sin, nerve you to spend the rest of your time in the flesh for the will of God and no longer for human passions. It is quite enough to have done as pagans choose to do, during the time

gone by! You used to lead lives of sensuality, lust, carousing, revelry, dissipation and illicit idolatry, and it astonishes them that you will not plunge with them still into the same flood of profligacy. They abuse you, but they will have to answer for that who is prepared to judge the living and the dead."

(Moffatt's trans.)

SMOKING AND GAMBLING.

The increasing use of cigarettes should be discussed, as there is a tendency among school-boys and girls to look upon smoking as an accomplishment. Gambling as a social evil must also be dealt with in this lesson.

ILLUSTRATIONS. The lesson should be illustrated by suitable stories how men lose their employment, self-respect, health, happiness, and even their own lives due to intemperance.

Lesson IX—February 26

PETER IN SAMARIA

(Home Missionary Sunday)

Golden Text:

Come ye, buy, and eat; yea, come, buy wine and milk without money and without price **ISAIAH 55.1.**

Lesson **ACTS 8.4—25**

Devotional Reading **ISAIAH 55.1—7**

INTRODUCTION. Buddhism, Mohammedanism and Christianity are missionary religions; by that is meant that they accept people of other religions as followers by conversion. Here a contrast can be made with other faiths where conversion is not accepted nor recognised.

The strength of Christianity lies in the propagation of the Gospel, and where a denomination fails to fulfil this function it ceases to be an effective organisation. Therefore it is the bounden duty of every church or denomination to organise its charity and fulfil this most important function of spreading the Gospel to others. In this connection the work of the Home Missionary Society of the Methodist Mission is highly commendable; and the last year's report of the Home Missionary Society should be read and discussed in class.

EVANGELISATION OF SAMARIA. Here the teacher should briefly dwell on the subject how Samaria was evangelised by Philip the Evangelist. The persecution that arose in Jerusalem was a blessing in disguise. When the Apostles in Jerusalem heard of the conversion of the Samaritans, they sent Peter and John to strengthen them in their faith.

SIMON MAGNUS. "Simon's Christianity, like his sorcery, was manifestly on the 'power' side; its dynamics appealed to him; the physical features of the new religion attracted him; what it could do in wonder-working. Simon regarded it from the mechanical side only; much as the modern world regards steam, electricity, radium, or any other lately-discovered 'power' in the domain of physics. He 'believed' in that magnetic 'power' which seemed to proceed from the apostle's hands, and he would acquire that power, art, or trick.

THE SIN OF SIMONY. The danger that threatens the Church to-day is materialism. Every denomination that has its beginning in the fervent zeal of an apostle of Christ, like John Wesley, William Booth and others, soon sinks into abject spiritual poverty as soon as it attains material comforts in life. Thus it soon loses its dynamic. There are some in the Christian Church to-day who use the church for their own advancement, and they are in the same state as Simon who was in "the gall of bitterness and the bond of iniquity."

"THE LIMITATIONS OF MONEY." "Said Channing Pollock, the noted author and dramatist: 'In a magazine article that attracted considerable attention, I listed the fifty possessions that I valued most, and I found that forty-eight of them had not cost me a dime! Only what I had laid up mentally and spiritually had any real worth. Thanks to the tonic of stimulating thinking and good reading, I look upon the world round me with zest that didn't cost me a penny, but that gives me spiritual property I wouldn't sell for millions!'

CHRISTIANITY: A THRILLING ADVENTURE

If you dare to believe the revolutionary teachings of Christ—which are poles apart from many of the fundamental tendencies of our time, which are scoffed at and derided by the crowds around us—if you dare to believe that what Christ said was true and to put his faith to the test, what a thrilling adventure Christianity becomes! It means no less than helping to save a civilization—which has in it much that is infinitely precious—by bringing to the profound problems of the day a wisdom gained through knowledge of Christ and a vision caught from his presence. What a fearful and thrilling task for those who, looking into Christ's face and taking his hand, are ready to walk with him and make the great adventure!

—Hon. Francis B. Sayre.

MONTH BY MONTH PROGRAMME

The Committee on the Month by Month Programme for the year 1939, appointed by the Malaysia Commission on Religious Education makes the following recommendations of days, etc., to be especially observed by the Sunday Schools and Churches throughout our Conference:

FEB. 19th. **Thanksgiving Sunday** (Chinese New Year).

APRIL 2nd. **Palm Sunday.**

APRIL 9th. **Easter Sunday**—Material to be supplied by the Malaysia Commission on Religious Education, with Mrs. T. Runyan of Ipoh in charge of preparing the material for the programme.

APRIL 14th-18th. **Religious Education Conference**, to be held in Penang. Theme: Types and Methods of Primary Teaching and Learning. Essentially for Primary School Teachers and Supervisors.

MAY 14th. **Mothers' Day or Parents' Day**—Material to be supplied by the Malaysia Commission on Religious Education, with Mrs. Abel Eklund of Klang, in charge of preparing the material for the programme.

MAY 28th. **Pentecostal Sunday.**

JUNE 11th. **Children's Day**—Material to be supplied by the Malaysia Commission on Religious Education, with Miss Youngdahl of Klang in charge of preparing the material for the programme.

JULY 2nd. **Thanksgiving Day.** (Generally observed throughout all the Tamil Churches in place of the Ingathering Day).

NOV. 5th. **Goodwill Sunday.**

DEC. 25th. **Christmas**—Material to be supplied by the Malaysia Commission, with the Rev. B. H. Baughman in charge of preparing the material for the programme.

THE GREATEST MAN WHO EVER LIVED

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in an obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never travelled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—His coat. When He was dead He was taken down and laid in a borrowed grave through the love of a friend."

"Nineteen wide centuries have come and gone. To-day He is the centerpiece of the human race and the Leader of the column of progress."

"I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has THAT ONE SOLITARY LIFE."

—PHILIPS BROOKS

OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article, or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

Will each one whose contribution appears below write to The Editor, to indicate whether you wish a year's subscription to the Malaysia Message or a book? No further notice will be given.

THE CHINESE FORTUNE-TELLER

The Chinese fortune-teller is usually a lean-looking man, with hollow eyes and a hunched back. He is dressed in dirty clothes. A glance at him is enough to tell one that he is an opium-smoker. He sets up his little table by the roadside. In front of his table is hung a piece of tattered cloth with his name written on it.

The fortune-teller's clients are usually ignorant and superstitious women who go to him to have their fortunes. Sometimes he reads the palm of his client's hand or asks her to tell him her date of birth and then refers to his fortune-telling books. He also uses birds, which are usually trained, to help him. The birds are kept in a cage. There are some words written on the cards. When the cage is opened one of the birds hops out and picks up a card from the packet with his beak. The fortune-teller then picks up the card and explains its meanings to his client. His prophecy sometimes comes true, probably through a strange coincidence, but more often than not, I believe, it does not. He charges a small sum of money for each fortune that he tells.

Besides predicting other people's future the fortune-teller writes letters for the ignorant and illiterate. He finds it easier now to earn a living because many ignorant and superstitious women have come to Penang to seek their fortunes. As the fortune-teller earns more and more money, he smokes more and more opium. In time to come, he finds it difficult to make both ends meet. He will be a fortune-teller forever if he does not stop smoking opium.

WONG LYE KWONG,

Std. VII A.

A.C.S., Penang.

THE NIGHT MAIL COMES IN

Chug—chug—peep, peep, comes in the night train. Everywhere on the platform people bustle with excitement.

At last eager-faced, waiting group seen their old friends and relations that they have not seen for years. The travellers at last have reached their destination. Some go to start new jobs; others begin a new life maybe. The carriages are emptied in a moment and filled again in the next.

It is very interesting to look at the people. Porters hurry to and fro carrying luggage. Then comes the post-men who carry the mail to their red G.P.O. car. Sometimes there are so many bags of letters that the car has to make two trips to the station.

Alighting from the train are all classes and races of people. Sometimes the first passenger that one notices in a dulang woman, with a scarlet scarf over her head carrying under her arm a large wooden bowl in which she washes the tin-ore. The next passenger may be a Malay woman with her high heeled slippers, gold bracelets and necklaces. Amahs are seen hurrying along, with their umbrellas which they would never go out without. From the carriages some modern young girls alight who eagerly scan the platforms for their friends and relations. By this time they looked tired, with their powder and lipstick all off. From other carriages labourers alight with their luggage over their shoulders.

When it is time for the train to move, other passengers climb into the carriages. There may then be seen people leaning out of the windows giving advice to their friends and saying 'goodbye.'

OOI SOH EWE,

Std. VII.

A.C.G.S., Ipoh.

A UNIVERSITY FOR SINGAPORE

It is essential for Singapore to have a University because it serves as an invaluable asset to the city as well as to Malaya. Citizens of Singapore should by now come to understand that a permanent form of high education should be established. Three outstanding questions, however, prevail in some minds as to the inadvisability of a University for Singapore—that the time is not yet ripe, that the financial circumstances are bad, and that there are insufficient capable students to justify its materialization.

Educational events in recent years tend to suggest that a University for Singapore is not far distant. The increase of students wishing for higher studies in the Raffles College has made it impossible to accept all applicants. The desire for a University, ever since, has begun to grow until only recently, this desire is put into a suggestion to the Government. The visit of the Maclean Commission to Singapore and Malaya seems to have been a pre-meditated event. Although no definite step has yet been taken, there is reason to believe that the Maclean Commission is in favour of a University for Singapore. Now is the ripe time, and the Government should realize this.

The question of financial support in order to see the materialization of a University for Singapore should not deter the Government from having this desire fulfilled. In fact, as Dr. Chen Su Lan in his speech at the Annual Alumni Dinner, College of Medicine, 1938 said, Malaya has a revenue which will enable the country to run five Universities instead of none. At least, it is safe to assume that if the present two Colleges of Singapore are being well supported financially, a University would also have the same or an even better support. After all, the purpose of a University is for the good of Malaya. That fact alone

should receive a spontaneous response from the public, financially for the support and maintenance of a University; e.g. the Chinese community in Singapore has offered to provide the finance for the maintenance of a chair for Oriental studies, if a University is established.

The opinion that there are insufficient students capable of a university education should be discouraged. The same argument could have been used when the English Universities were in their infancy. The students of the present colleges of Singapore are doing extremely well in achieving their educational aims. There is no fear therefore of a lack of capable students for the higher education of a University.

It must be remembered that the final objective of a University is not to turn out students with degrees. A University education should create citizens with a sense of public spirit and responsibility worthy of the country's cause. It should enable men and women in the Far East to serve as educationalists and teachers of Oriental culture and traditions to the Western world. A start has to be made therefore, and now is a good time as any other.

KHOO BENG CHUAN,

Junior A.

A.C.S.

14 Hillside Drive,
Singapore.

A MIDNIGHT MURDER.

One October night the year 1935, the air outside was chilly and a strong wind rushed screeching through the archways of a house. All the inmates were revelling in the fairy land of dreams, while silence reigned within the house. It was not meet that crime should take place in such an environment and in that peaceful house.

All the doors, all the windows, and all other possible means of access to the house were either locked or guarded by electrical devices. Everyone felt secure within the house. In spite of those precautions, a master thief had forced his way into this house. Noiselessly, he sailed from one room to another. He was searching for a big haul. He found the stronghold. He drew out his implements and started operations.

The brilliant quintuplets, who were servants to the master of the house, were the first to scent the presence of the nocturnal murder. Their minds worked fast. The wisest of the lot phoned up the headquarters of the master asking what was to be done with the person concerned. The reply was, "Murder him." What, murder a thief in cold blood? Well,

it was the profession of the famous quins to kill such thieves. They ought not to be spared, since they are a menace to the civilized world.

So they prepared themselves for murder. Each one of them was assigned a special area to guard. Then at a certain command they had to close slowly on the intruder. All the five accomplices were now excited. They waited restlessly for the signal.

The thief was yet busily engaged collecting the booty. The tension grew heavily on everyone. Now the clock struck one. That was the signal. The five murderers silently approached the thief. Under cover of darkness they moved with stealth and swiftness. They were now within reach of their victim. Drawing a deep breathe they pounced together on the thief and murdered him in cold blood. The groaning of the thief was not heard by anyone. The five criminals went to bed with a peaceful mind.

Early the next day the master of the house got up and found the remains of a mosquito on his bed. His five fingers were stained with blood. What's the mystery?

K. AMIRDARATNAM,

Senior C.

A.C.S., Ipoh.

MY NATIVE ISLAND

My native island is Banka. It is situated to the east of Sumatra, about half way between Singapore and Java. It is one of the most important islands in the Dutch East Indies. It produces rubber, tin, above all pepper which is sent to all parts of the world.

The people who live there are about two hundred thousand in number. The majority of them are planters. They speak a very different language. Foreigners who go there will not be able to understand a word of what they say. Not even the Malays and Javanese who come from the other islands of the Dutch East Indies can understand it.

The mines are found in every part of the island. Long ago the tin ore was sent to Holland to be smelted but now it is done in Banka itself. The Dutch, to whom the mines belong, make a lot of profit every year. They can get at least from twenty to thirty million guilders a year.

There are not many kinds of schools in Banka. There are only Chinese, Malay, and Dutch schools. In some of the Chinese schools, English forms a compulsory subject. The pupils who fail in this subject will not be promoted. So, you see, they take great care to study this language, and some of them like it so much that they come all the way from Banka to Singapore just for the sake of learning English.

THEN KOEY FA,

Std. V. B.

A.C.C.S. Singapore.

CHENG BENG— (REMEMBRANCE DAY)

It is customary for Chinese to venerate the memory of the dead once every year. This rite is called "Cheng Beng". The relatives and parents of the dead man or woman would go to the tomb and make love offerings, which consist of some cakes, fowls, wine, tea and other eatables. All offerings are really made to the god 'Thor Thee Kong'. This god is the guide of the spirit of the dead. It is believed that he will bring the spirit to the tomb and let him enjoy his meal while he enjoys his.

Before "Cheng Beng" day arrives, the relatives of the dead will see the tomb is cleared of lallangs, shrubs, and creepers, with the help of a man in the cemetery, who will offer his services for a moderate fee. After the tomb is cleared of any overgrowing shrub, the relatives will make sure that the name of the deceased is clearly seen on the tombstone. If it is not clear, it will be repainted with either red or gold paint. This painting is not written wherever they may choose, but the letters will have to follow the original writing which was engraved or chiselled on the tombstone, which goes by the name of "Bong Pai". On it will be engraved the name of deceased, when he died, and the names of children or grandchildren if there are any.

Joss paper plays a great part in the service. There are two kinds of joss paper—one has some silver colour painted in the middle of it in the form of a rectangle, and the other kind has some gold colour painted in exactly the same way. The gold ones however have some pictures in the rectangle while the silver ones are just plain. The silver ones are called 'Gean Chua', whilst the gold ones are called 'Kim Chua'. Each of the silver ones as believed by some people is one dollar in the other world. The gold ones are an offering not to the dead, but to his guide 'Thor Thee Kong'.

When the day arrives, almost everyone will go to the tomb and there the offerings will be laid on a stone altar erected on the same day the tombstone was erected, and candles lighted and joss sticks which smell of small wood set to burn. Two coins are then flung into the air and let drop on the ground. The coins are supposed by some to be directed by the spirits. If the coins show a head and a tail this means the spirit of the deceased has come and is pleased with the offerings and the love shown by the living for their dead relatives. If the coins have both heads showing upwards, the spirit is really happy. When both tails come out the explanation is just the contrary of both heads! The coins will be flung into the air at intervals until a head and a tail come out to denote the pleasure of the deceased spirit.

Then the relatives of the deceased will have a rest or will see how others are praying, or read the names on the tomb. About an hour after the commencement of the sacrifice, the people will come back and again fling the coins into the air with the saying that if the spirit is pleased he should direct the coins to show a head and a tail. The joss papers are then burnt and the worshippers return home.

Thus ends a picturesque religious custom of the Chinese which is significant of the love of the living for their dead relatives.

OON KNOR HONG,

Jr. Cam., A.C.S., Telok Anson.

MY IDEAS OF A GOOD TEACHER

A good teacher is a person with a mind stored up with knowledge: knowledge gathered, during his school days, from text books, newspapers and magazines and hammered into the brain; knowledge piled in the tiny hold of the mind, heaped up and pressed in by daylight and by candlelight, only to be released at the first opportunity of doing so. He is also a man of true Christian character with natural qualities of leadership.

A good teacher loves his pupils. He is always kind and considerate. He never treats his pupils rashly. He wants to teach them what he has learned. He has a wide knowledge about God, man and the earth. He knows many things about everything, and teaches his pupils everything about anything, explaining the lesson over and over again until they understand all the points.

He knows how to teach and instruct boys: he talks in the way his listeners can understand; he puts ideas and facts into his pupils' minds in the way they can remember. The explanation of his lessons is always clear. His lessons are always made interesting. Sometimes, when a subject he is talking about is dry he makes it humorous, and so holds the attention of his pupils.

He is not a tyrannic man, and seldom loses his temper. He does not believe in punishment. He usually gives his pupils several warnings before he resorts to physical torture. His face looks kind and gentle, but a glare of his eyes can convert any naughty, unruly boy.

Fairness in all things is also an essential quality of a good teacher. He treats every boy equal, no matter how rich or poor, or how clever or foolish one is. He does not favour a boy by giving him extra marks for examination papers or any other test papers. On the other hand, he does not fail a boy because he dislikes him. He does not punish boys without reason.

A good teacher is a hard-working, persevering man. Most of his time is devoted to teaching and helping his pupils. He likes his work. He takes joy in teaching his pupils, and seldom complains that he has too much work to do. When the

students do not understand a lesson he does not get furious and scold them for being dull, but he explains the lesson over and over again until they understand it thoroughly. He is not selfish. He works for the good of his class. He is not satisfied to let them remain in the same intellectual position. He tries to improve their spiritual and mental standard of knowledge.

He takes an interest in boys. He shares their joys and their sorrows. He is an agreeable man, and tries to get acquainted with them. He tries to lead them to live happy, clean and healthy lives. He helps them out of all difficulties. If he has any handicapped boy in his class he specially helps him to overcome his handicaps. Sometimes he visits his pupils when they are sick or are in trouble. He cheers his discouraged or down-hearted students. Occasionally he goes picnicking with his class. He makes himself their helper in work and trouble, their comforter in sorrow, and their friend in play and happiness.

He understands boys. He having been acquainted with them, understands why they dislike home-work; he understands why examinations are fearful to some boys and abominable to others; he knows their weak points and their strong points. But at the same time he corrects their faults, and encourages their good points by explaining to them the rights and the wrongs.

He is a generous man. He is for ever ready to lend his pupils a helping hand outside school: he aids their financial needs and other troubles. A good teacher is always loved and respected by his students who hope and wish to repay his kindness and generosity by some means or other.

WEE TEOW KEE,

Std. VII-A, A.C.S., Singapore.

MALAY WEDDING CEREMONIES

A Malay wedding is quite different from an Indian or a Chinese one, because the Malays have customs which are entirely different from those of others. Even in Negri Sembilan, the Malays of different localities have different customs in their marriage ceremonies. For example, a wedding ceremony in the town differs a little from that in the village. The actual marriage service, however, is the same.

Weddings usually last for three days, but there are also one-day wedding ceremonies. It depends largely on the financial position of the contracting parties.

Before a wedding takes place, an engagement is announced only to the families and relatives of the bride and bridegroom. Then the bride's family invites the leading dato' of the place to their house, where the dato' decides whether they are allowed to hold a three days' or five days' wedding. If they are allowed to do so, then a date is fixed for the wedding ceremony.

During the wedding celebration the bride's relatives have to do most

of the work. In the first place they have to invite people from various places. Their house must be well-decorated.

If a three days' wedding is to take place, it usually begins on a Friday. On that day preparations are made at the bride's house, because they have to receive the bridegroom, who, with his relations, neighbours and friends, will arrive at the bride's house at about eleven o'clock in the morning. The bridegroom's people have not much to do or to prepare because they are visitors to the bride's house.

On the first night, when the bridegroom arrives at the bride's house, he is well received by two ladies who attend on the bride till the last day of the wedding. Then the bridegroom is led to a special place where he sits before the dato' and other people. A Khathi or an Imam is called to read the marriage sermon. After this the father of the bride sits facing the bridegroom to announce the marriage. But before this, the bridegroom has to take off all the articles made of gold from off his body, because according to the Mohammedan religion males are not allowed to wear things made of gold. The announcement is made by the father of the bride, giving his daughter to the bridegroom, and if the latter accepts the announcement, then the marriage is confirmed.

The bride at the moment is confined to her room and she does not meet the bridegroom until the "ber-sanding" which is held at about two or three o'clock in the morning. In the meantime, the guest are served with food. The women do not mix with the men. Before the "ber-sanding" the bride and the bridegroom are led to the main room where they sit side by side in the "kelamin" which is beautifully decorated. Then some ceremony is gone through by the people before the bride and the bridegroom. At five o'clock in the morning the bridegroom and his relations and friends return to their homes. On the second night the bridegroom must arrive at the bride's house at six o'clock in the evening. Then, in the night, as on the previous night, similar ceremonies are performed. The last night also sees the continuation of like things. On the last day relations of both the bride and bridegroom bring "nasi pulu" and "ular merah." In the afternoon these are brought into the house where they are properly sliced and distributed to the people. When this is done, food is served to the guests. Then the bridegroom is led to the bride's compartment where the bride and bridegroom sit side by side and are served with food before the female guests. The bride with her own hand feeds the groom and vice versa. After this ceremony the guests return to their respective houses, leaving the bride and bridegroom to get acquainted with each other.

ABDUL JALIL,

Jr. Camb., A.C.S., Seremban.



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Jimmy was watching his mother arrange her hair.

"Are those curls?" he asked.

"No dear", replied his mother. "They are all waves."

Jimmy looked at his father's bald head and sighed.

"Poor Daddy. His is all beach".

Cruelty to Animals

"I broke another horse this morning," said the cowboy.

Very Rude

Jimmy—Dad, do you know the latin word for people?

Dad—No.

Jimmy—Populi.

Dad—How dare you say I'm not telling the truth?

Fortunate

Benny—Well, Dad, you are sure in luck.

Dad—Why?

Benny—You dont have to buy me any new books this term.

I'm taking the same work over.

Right at Work

Visiting Aunt—Willie, that pig you own keeps trying to come into my room. Do you think it's because he likes me?

Willie—No It's because it was his room before you came.

Exactly

Teacher—What is a *grudge*?

Betty—It's what you keep automobiles in.

So He Did

Teacher—What is the capital of England.

Johnny—L-L-London.

Teacher—Say it again, please.

Johnny—B-but I s-said it th-three t-t-times the f-first t-t-time.

Excellent Advice

Tommy—How soon will we be out where we can swim?

Timmy—Well, just wade a minute.

Painful to Mention

Teacher—Joe put whatever you have in your mouth into the waste-basket.

Joe—I just wish I could, Teacher. it's a toothache.

Jungle Ways

Betty had just come home from a lecture by an African explorer.

"Did You enjoy it, dear?" asked her mother.

"Oh, yes", said Betty. "It was very interesting. The man said that when the natives beat on their tum-tums it could be heard for miles."

Nothing at All

Teacher—Give us a definition of the word "nothing."

Jenny—"Nothing" is a balloon with the skin off.

Movie Scene

Usher—How far down do you wish to sit?

Old Lady (indignantly—All the way down, of course.

SLAVE AND BISHOP

Look at Africa. It is night. The drums are throbbing through the forest. There is a wild alarm in their tones. A raid is taking place. The homes of a whole village are afire. In that lurid light those who survive are being chained together. Among those slaves-to-be there is a small boy. Carried to the coast, he finds employment. Herded into a ship with the other slaves, he is on his way to America. A British man-of-war captures the vessel, and the cargo is set free in Sierra Leone. There this boy was educated in a mission school. At the age of 18 he was baptized as a convert. Splendidly educated in England, he became a teacher in Fourah Bay College. In Canterbury Cathedral he was consecrated first bishop of Niger. At the same time Cambridge University gave him his Doctorate of Divinity. He died when he was past 80, beloved and honored by all, white and black, who knew him.

Can you hear a voice saying, Believe Me for Bishop Yulang's Sake?—Henry B. Master.

CHINA RELIEF FUND

The following contributions have been received by the Mission Treasurer during the month of January:

Sarikie Epworth League,	
Kuching, Sarawak	\$ 9.00
Methodist Ladies Aid	
Society, Kuala Lumpur	25.00
Hock Hing Poh, Sarikei,	
per Peter Chen	3.00
Geylang Sunday School	8.50
Pusing Methodist Chinese	
Church	8.00
Kuala Lumpur Cantonese	
Church	50.00
Kuala Lumpur Hokkien	
Church	66.00
Klang Chinese Church	50.00
Geylang Methodist Chinese	
Church	88.00
Chinese Church, Bukit	
Mertajam, P.W.	7.00
Tan Embroidery Co. Ipoh per	
Ipoh Chinese Church	45.50
	\$360.00

R. L. Archer,
Singapore, Jan. 25.

Dr. R. L. Archer, Mission Treasurer, announces the following gifts received for China Relief.

Medan Chinese Church	
Christmas Gift ..	\$375.90
Medan M.G.S. Annual	
Sale	202.62
Medan English Sunday	
School Christmas	
offering	54.62
Medan English Junior	
League	36.07
	\$669.21

Chinese currency

THE COW THAT SAVED A CHURCH

When the depression struck Montana, it found numbers of wheat and cattle farmers unable to get enough for their products to pay the cost of freight. One rancher paid more freight on a carload of cattle than he received from their sale.

There is a little home mission church in one section which ministers to a territory bigger than the state of Connecticut. At a quarterly conference, the usual question arose concerning a minister next year.

"There's no cash in the whole valley," the farmers finally told the district superintendent. "We simply can't pay a preacher's salary. You'll have to let us get along without a pastor."

The preacher, overhearing these statements, spoke up.

"If you men are going to stay in this valley, so am I. If you haven't any money, then I don't want any either. The only thing I've ever asked is a reasonable support for my family. Our clothes will last another year. We have vegetables and canned goods. Now, if we just had a cow to provide milk and butter for the children, we'd be all right."

"You're a college man, yon can get another job," he was reminded.

But the pastor shook his head. All he wanted was a cow.

"I've got thirteen cows out on my ranch," one of the men said. "You can have all of them, if you want them."

The minister decided that one would do, so the owner brought in the cow, other members furnished feed, and the pastor exchanged the collection plate for a milk bucket. So the cow kept the church open for another year, and the entire community found new spiritual life through a minister who wouldn't quit.

*A HEALTHY BABY,
A HAPPY FAMILY*



BLUE CROSS
MILK AT ITS BEST

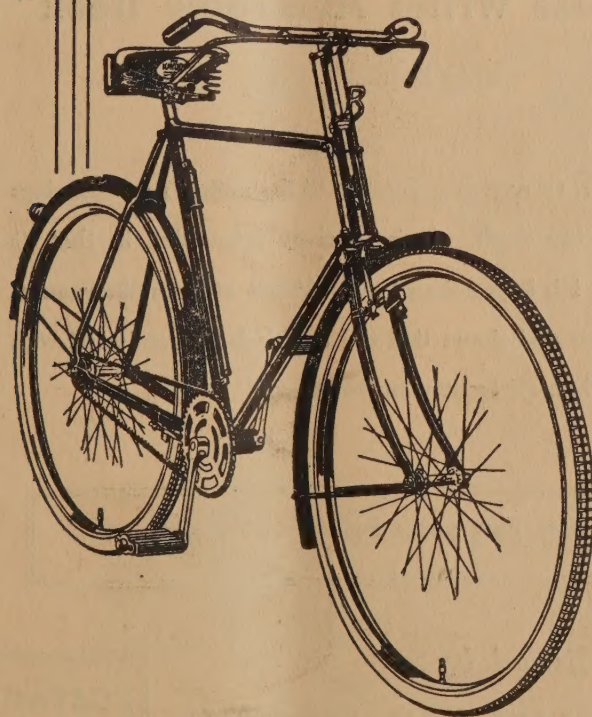


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